Wie darf ich denn u
Der Gaben heischt, u
Ein Andrer wird, kei
O bittres Loos, viel h

Doch muß ich auch
Wenn liebend dann i
Doch freu' ich mich, n
Von der so lang mein
Mein letztes Lied soll
Und sterben soll mein
Wie hold der Schwan
Die Strahlen grüßt, d

Und wird dann ein
Mit mattem Glanz, w
Das Schattenbild verkl
Wohl denkt sie dann a
Und wie für sie ich Al
Und wie ich jetzt so fre

Louis Ludwig.
Leipzig bei Lorck.
1855.

A GRAMMAR

AND

VOCABULARY

OF THE

POOSHTOO LANGUAGE,

(AS SPOKEN IN THE TRANS-INDUS TERRITORIES UNDER BRITISH RULE, &c. &c.)

BY

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COMMANDANT FIFTH PUNJAB INFANTRY.

"Rude Societies have language, and often copious and energetic language: but they have no scientific grammar—no definitions of nouns and verbs—no names for declensions, moods, tenses and voices."

Macaulay's History of England.

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1854.

BIBLIOTHECA
REGIA
MONACENSIS

To

BRIGADIER J. S. HODGSON

AND

THE OFFICERS OF THE PUNJAB IRREGULAR FORCE.

THE

FOLLOWING PAGES ARE DEDICATED BY THEIR

Comrade, and sincere Well-wisher,

THE AUTHOR.

Bunnoo, March 28th, 1854.

PREFACE.

When a work professing to be a guide to a hitherto unexplored language is submitted to the public, it may reasonably be expected of the author that he should give some account of the manner in which he became acquainted with the unknown tongue which he professes to expound, and so enable his readers to form at least a *primâ facie* judgment as to his capacity for the task. My story shall be briefly told.

In June 1850, I joined the 2nd Punjab Infantry, then forming part of the garrison of Kohat. At that time there appeared every probability that the garrison of Kohat would be engaged in constant hostilities with the Afreedees, and other tribes in the hills which enclose that picturesque valley, and I became desirous of acquiring a knowledge of Pooshtoo, the language of our expected antagonists. It may also be observed that as Pooshtoo is the only language generally understood in the British Trans-Indus districts as far South as Dera Ishmail Khan, and is besides the mother-tongue of a numerous class of the men who compose the Punjab Infantry, a knowledge of it could scarcely fail to be extremely useful to any officer in my circumstances. If more need be said to account for my commencing the study of a sufficiently uninviting language, I would remark that I have always experienced (and I doubt not the feeling is pretty generally shared) a painful sense of inferiority when unable to understand, without the aid of an interpreter, the language of those with whom duty or inclination brings me in contact.

The determination to study Pooshtoo once formed, I naturally looked about to discover what material in the shape of Grammar, Dictionary, or Vocabulary was available to assist me in the task. The result of my enquiries was not encouraging. All

that was then forthcoming was the scanty collection of Pooshtoo words to be found at the end of Mr. Elphinstone's admirable work.* It was not until many months later that I met with a paper in the Journal of the Asiatic Society for January 1839, purporting to be a Grammar of the Pooshtoo or Affghanee language, by Lieut. Leach of the Bombay Engineers. My sense of obligation to Lieut. Leach is not however very over-powering. His meagre paper, whatever its merits, was scarcely entitled to the pretentious appellation of a Grammar. It is extremely incorrect, and refers almost exclusively to the Candaharee dialect of the Pooshtoo, which is not that in most general use.

Thrown thus almost entirely upon my own resources, I commenced by daily translating into Pooshtoo, with the help of a native officer of my regiment, a native of Cabul, a number of easy colloquial sentences. These I committed to writing from his dictation, and a comparison of what he told me from day to day enabled me, ere long, to trace certain rules according to which particular terminations seemed to recur: to recognize many tenses of the auxiliary and other verbs; and finally to sketch out different declensions of nouns, adjectives, etc. and form paradigms of an active and neuter verb.

My fancied rules I tested in every possible way in conversation with persons of all classes, and went on gradually for some months adding to and correcting my Vocabulary of words. The contradictory answers I often received in the course of this practice to the same question, asked of the same or different persons, were most puzzling, and often drove me to the brink of despair; oftener still perhaps tempted me to adopt the convenient belief, which I always found even the most intelligent of those I conversed with, too ready to inculcate, that Pooshtoo being a rude unfixed language it was impossible to determine positively what was *right* and what was *wrong*. A clue to much of the difficulty I experienced in this respect is to be found in the fact that the Pooshtoo of no two districts is exactly alike. Thus many

* An account of the kingdom of Cabul by the Hon'ble Mounstuart Elphinstone.

words, the orthography of which I fixed in my own mind without a doubt when I heard them used by a Kohat man, were perfectly unintelligible when I heard them subsequently from the mouth of a Khuttuck or an Afreedee.

Not long after the commencement of my studies, my regiment was ordered on service into the Trans-Indus salt district. No British troops had ever been stationed in this wild district before, and the value of even the slight acquaintance with the Pooshtoo which I could then boast, was hourly apparent, and I would fain hope had a good effect in giving confidence to the people of the country, and inducing them to bear with patience the unwonted annoyance of seeing their retired valley invaded by a regiment of foreign soldiers. In this situation, thrown into hourly communication with the country people of all ranks, called upon to listen to their complaints, and sometimes even to arbitrate in their private concerns, it may readily be believed that my acquaintance with the language increased apace. A still more favourable opportunity however of acquiring the language was about to offer.

The 2nd Punjab Infantry was withdrawn from the salt district, but I was ordered to remain behind at Nurree in command of a mixed force in which I was the only European. For the five next months the Mullucks and others of Nurree and the neighbourhood, became, in default of more congenial society, the companions of almost the whole of my leisure hours, of my walks, rides and exploring excursions. I suffered a perfect plethora of Pooshtoo, and strange would it have been if I had not acquired at least a thorough colloquial acquaintance with the language. But I was not satisfied with merely being able to understand and be understood by those about me. Before this I had matured in my own mind the design of the present work, and a portion of every day was allotted by me to making translations from English into Pooshtoo and subjecting the same to the approval and criticism of my numerous Pooshtoo visitors. There can be no doubt that the habit of making written translations into a language, is the surest way to the mastery of it.

A sick certificate carried me in July 1851 from Nurree to Mussooree, and a Notification in the Foreign Department of the November following to Dera Ghazee Khan as officiating commandant of the 5th Punjab Infantry. During my three months at Mussooree I had leisure to arrange the mass of notes I had collected during my residence at Nurree and Kohat, and to sketch out the outline of the form which the following pages have at length assumed. Pooshtoo is not spoken by the people of the country immediately about Dera Ghazee Khan, but I found a flourishing colony of about 150 Pathans in my new regiment, and as Dera Ghazee Khan is a common resort for travelling merchants and pedlars from Affghanistan, I found ample opportunity not only for keeping up, but for improving my acquaintance with the language. Up to this time, I had devoted but little attention to the Pooshtoo authors, being deterred from the study of them, chiefly on account of their extreme difficulty, and because I found them to contain more Arabic and Persian than I cared at that time to wade through. But now under the guidance of a native officer of the 5th Punjab Infantry, Subadar Soolimaun, my obligations to whom I am glad thus publicly to record, I commenced the study of the Pooshtoo authors in good earnest, commencing with a little work entitled the Rasheed-ool-Bayan, (a well known Pooshtoo text-book containing an exposition of the rules and tenets of the Mahommedan religion, which I strongly recommend to the perusal of future students of the language); and following up that work with a course of the Pooshtoo poets, Rahmaun, Ahmud Shah, etc. I believe I might have mastered the language sooner, and saved myself much doubt and perplexity, had I inverted the order of my studies, and commenced by obtaining some familiarity with the Pooshtoo authors, or at all events by carrying on the study of them and of the colloquial *pari passu*. But the reasons I have above given, and my anxiety to acquire as quickly as possible a colloquial acquaintance with the language, led me to pursue the opposite course.

I beg in this place to disclaim all pretension to the character

of an oriental scholar, in the usual acceptation of the term. Of Arabic and Persian I know little beyond what I have picked up in the course of my study of the Pooshtoo, or had formerly acquired when studying for the Military Interpreter's examination. That I have entered the lists of oriental scholarship at all, by the publication of the following pages, is attributable, partly to the interest I naturally feel in a language, of which circumstances have made me, to a certain extent, the pioneer; and partly because I believe that the work with all its imperfections (and I take the opportunity of saying that the name of these is, I fear, Legion) will be useful to my comrades and others, who are serving in our Trans-Indus districts.

I think I have only to add, on this subject, that a grateful recollection of the benefit I derived, when studying Oordoo, from the perspicuous arrangement of Dr. Yates's Hindoostanee Grammar, has induced me to imitate it pretty closely in the arrangement of the corresponding portion of this work.

Having thus discharged what I think a duty to the public in explaining the circumstances which have led me to come before it in the character of an author, I shall devote a few lines to a brief notice of the Pooshtoo language and literature.

Pashtoo, Pooshtoo, or Pookhtoo, as the name is variously pronounced, is the language of the country familiar to the English reader under the name of Affghanistan, and also of the numerous clans which people the alternate mountains and valleys between Affghanistan and the Indus, from Dera Ismail Khan upwards as far as the Hindoo Coosh. It is a language containing many words peculiar to itself, but sharing many others, some in a slightly altered form, in common with Arabic, Persian, Hindee, Hindoostanee and Punjabee. It is easy enough to account for the presence of Arabic and Persian words in the Pooshtoo Vocabulary, but less so, for that of numerous Hindee and Punjabee words. I confess myself unable to solve the initiatory question, of whether the Punjabee and Hindee dialects have borrowed from the Pooshtoo, or the Pooshtoo from the Punjabee and Hindee. The question is one for the considera-

tion of the antiquary and student of comparative philology. I venture however to suggest, that the propinquity into which, for so many generations, the people of Affghanistan and India have been thrown, in the characters of invaders and invaded, is sufficient to account for a considerable affinity having grown up between the languages of the two countries. This affinity, it must be remarked, is something more than a simple community in the matter of certain words. A strong agreement also subsists between the idioms of the two languages. Perhaps the most striking illustration of this that I can adduce, is the fact, that the instrumental construction, a construction I believe unknown in any other language, is common to both the Pooshtoo and Hindee.

Mr. Elphinstone has remarked with reference to the Pooshtoo language, that the "dialects of the East and West, differ not only in pronunciation, but in the words they make use of, to a degree at least equal to the difference between Scotch and English." It is with reluctance that I presume to differ from such an authority as Mr. Elphinstone, and particularly in this instance, because I have had little personal experience of the "Western" Pooshtoo, which I take to mean the Pooshtoo of Candahar, Herat, etc. I cannot however but think that Mr. Elphinstone has overstated the difference between the two dialects. It is certain that the standard Pooshtoo authors composed their works in a common dialect, and that they are equally read and understood in Eastern and Western Affghanistan, for instance, at Peshawur and at Candahar. Rahmaun, the most celebrated of them, was a native of the Peshawur district, and it may be presumed wrote in the dialect of his native country. If the difference between the dialects of the East and West were as great as Mr. Elphinstone states it to be, I presume that Rahmaun's works would be scarcely intelligible in Candahar, and that the dialect of the West would possess a literature of its own, which I have never heard that it does. What I have said of Rahmaun holds equally good of the other Pooshtoo classical authors, Ahmud Shah, Khooshaul Khuttuck, etc. who all possess a general, not merely local

reputation. The main point of difference between the dialects of the East and of the West I take to consist in pronunciation. The Eastern Pooshtoo employs the sounds of ج, خ and گ in many instances where the Western dialect substitutes the softer sounds of ژ and ش. The effect of this difference is that the Eastern Pooshtoo is more guttural and harsh, the Western more euphonious and soft. The substitution however of the softer for the harsher sounds is not peculiar to the West of Affghanistan. Many of the tribes inhabiting the Soolimanee mountains, and some of those still nearer to the course of the Indus, adopt the softer pronunciation. On the whole, I am inclined to believe that what Mr. Elphinstone calls the Eastern Pooshtoo, which is the Pooshtoo of Rahmaun and other standard classical authors, is the pure and standard dialect of the language: and that all variations from it, are to be looked upon as mere provincial *patois*. As I commenced by saying, however, I offer this opinion with much diffidence, and subject to correction.

I think the student will derive both pleasure and profit from persual of some of Rahmaun's Odes. This poet flourished in the latter half of the last century. His love sonnets are for the most part inane and trashy in the extreme, but some of his more serious productions are both in language and sentiment of a superior order. His poetry is decidedly much superior to that of Ahmad Shah who has a considerable reputation. I consider however that for all colloquial purposes, the student need not go deeper into Pooshtoo literature than to master the easy doggrel of the "Rasheedool-Bayan" before mentioned.

In conclusion I have only to say that I am quite prepared to expect that those who succeed me in the study of the Pooshtoo language will be able (and particularly if they should bring to the task a good knowledge of the Persian and Arabic languages) to detect numerous errors and omissions in these pages. Wherever I am proved to be wrong, I hope I shall have temper and good sense enough to be grateful to my corrector. I profess only to pioneer the way for future better qualified successors. One word of caution I may be permitted to offer to embryo critics

not to criticise rashly and on imperfect information derived from a detached and solitary passage in a perhaps incorrectly copied manuscript, nor on the untested and unsupported *dictum* of a Moollah however great his reputation for learning. I have not worked out the following pages without deriving much experience on both those points.

ADVERTISEMENT.

THE Author has decided not to delay the publication of the following pages, until the Vocabulary, which he has prepared, shall also be printed. The latter will now appear in a separate form as Part 2. He believes that just now the work, even in its present incomplete form, will be acceptable, particularly to officers and others serving in the Trans-Indus districts, and to those interested in the projected mission to the Afghauns.

The Author would not be doing justice either to himself or his Printer, if he did not crave the indulgence of the public for any typographical errors, which may be discovered in these pages. The work has been printed in Calcutta, and the proof-sheets revised at Bunnoo. More than one revision of the press has therefore been impossible, and even that has only been obtained at the expense of great and, to the author, most vexatious delay. The first proof-sheet was despatched from Calcutta in August last year! Had the Author delayed the publication of the Grammar until the Vocabulary had also passed through the press, the work would have been in abeyance until 1855.

Bunnoo, 28th March, 1854.

PART I.

A GRAMMAR

OF THE

POOSHTOO LANGUAGE.

Survey of the Afghân Alphabet, with the roman Transcription.

	Afghân.							Arabic.
Faucals	ا ʾ	ه h						ح ḥ ع ʿ
Gutturals.	ک k	ګ g	غ ɣ	خ x	(ښ) (x́)	ڼګ n̂		ق q
Palatals.	چ č	ج ǰ	څ ts	ځ dz	ښ š (x́)		ی y	ژ ž ز ž (ź)
Cerebrals.	ټ ṭ	ډ ḍ				ڼ ṇ	ړ ṛ	
Linguals.								ط ṭ ، ض ḍ ؛ ص ṣ ، ظ ẓ.
Dentals.	ت t	د d			س s	ش š	ل l ر r	ز z ، ث θ ، ذ ð.
Labials.	پ p	ب b			م m		و w	ف f

POOSHTOO GRAMMAR.

Chapter I.

OF THE ALPHABET, ETC.

1. The Pooshtoo language, though it has unquestionable claims to be considered an original tongue, yet contains a large admixture of Arabic and Persian words, as well as possesses many in common with the dialects of Hindoostan and of the Punjab. The Arabic and Persian words have for the most part passed into the Pooshtoo without undergoing any alteration: on the other hand, many of those words which it shares in common with the Hindee and Punjabee languages, appear in Pooshtoo under a form differing slightly from that under which they are familiar to the student of the other languages named.*

* For instance, the aspirate in Pooshtoo never succeeds a consonant without the intervention of a long or short vowel. Hence the Hindee words ڈھول ḍhol, a drum, ڈھال ḍhál, a shield, ٹھگ ṭhag, a robber, are met with in Pooshtoo in the shape of ډول *ḍol*, ډال *ḍál*, and ټګ ṭag, respectively. Again the Pooshtoo verbs لکل likal to write, ګنړل gaṇṛal, to count, منل manal, to obey, etc. etc. are clearly identical with the corresponding Hindee verbs, لکھنا, گانا, ماننا, (*likhná*, *ginná*, *mánná*.)

2. The Pooshtoo language is written in the Persi-Arabic character, and generally in the "Naskh" form of that character: but as some of its sounds are not represented by any letters of the Persi-Arabic alphabet, these sounds are indicated by additional points or marks affixed to the nearest Persian letter. Six of the Persian letters are thus distinguished.

First. A small loop* subscribed below each of the letters ت, د, and ز, indicates that those letters are linguals, not dentals, and are to be sounded like the hard ټ, ډ, and ړ, of the Hindoostanee language. These letters are denoted, in the following pages, by the mark usually employed in Oordoo typography, thus ټ , ډ , ړ

Secondly. The letter ښ written with one dot or point above, and one below, bears the sound of خ or ش respectively according to the locality in which it is used. In what Mr. Elphinstone calls "Eastern" Pooshtoo, by which is to be understood the Pooshtoo of the Eusufzye country, of the Peshawar valley, of Swât, Bonêr, Kohât, etc. etc. this letter is sounded as خ: In some parts of Affghanistan again, and particularly in the southern and western portions of that country, this letter bears the sound of ش. In the following pages, this letter is written in the Roman character kh.

Thirdly. A letter in the form of د but with the addition of one point above and one below ږ, bears in like manner the sound of گ and ژ respectively accord-

---

* This is the mark by which the lingual letters are distinguished from the dental in most of the Pooshtoo manuscripts: but other marks also are used for the same purpose, apparently according to the whim of the copyist.

ing to locality, namely, to speak generally, of گ among the eastern Affghans; and of ژ among the western. In the following pages, this letter appears in the Roman character as g.

Fourthly. A letter in the form of the Persi-Arabic ز, ج, چ, but *superscribed* with *three* dots or points like those of ش (written thus, ژ). This letter has in some words the sound of z, in others of s, and in others again of ts. In the following pages it appears in the Roman character as z, s, or ts according to its pronunciation.

3. Besides the above there are two compound letters peculiar to the Pooshtoo language. These are

First. ڼ (ṇṛ) namely, a nasal *nún* and harsh ṛ, forming a sound very difficult of acquirement, but an approximation to which may be obtained by sounding the harsh r through the nose.

Second. کښ (ksh). A letter compounded of ک, and the *kheshín* above explained, bearing a sound analogous to the *csh* of the Sanscrit, and seeming to indicate the partially Sanscrit origin of the language. In the "Eastern" Pooshtoo, however, this letter is generally both written and sounded as a simple ک.

4. It may save the reader some trouble and confusion to remark in this place that consonants in Pooshtoo are never followed by an aspirate, without the intervention of a short or long vowel. Hence in the following pages whenever in the Roman character h follows g or k, those letters are invariably to be read as غ or خ respectively.

5. The vowels, or vocal sounds, of the Pooshtoo correspond very nearly with those of the Persian language, as enumerated by the learned Professor Forbes,

in his valuable Persian Grammar (1844). They are ten in number, as follows :

1*stly*. The three short, or primitive vowels known as *zabar*, *zer* and *pesh*, and shown in the following syllables, بَد *bad*, بِد *bid*, بُد *bud* (pronounced *bood*.)

2*ndly*. Three long vowels corresponding to the above, formed by introducing the homogeneous letters of prolongation, namely, ا ي and و immediately after the *zabar*, *zer* and *pesh* respectively, as shown in the syllables بَاد *bád*, بيد, *bid*, بُود *búd*.

3*rdly*. Two diphthongs, as in بَيد *baid*, the *ai* pronounced very nearly as *ai* in *straight*: and بَود *baud*, the *au* pronounced like our *ou* in loud.

4*thly*. The two long vowels, distinguished as *Majhúl*, or *Unknown*, (from their sound being unknown in the Arabic language) as in بيل *bél*, pronounced like the English word *bail*, and روز *rôz*, pronounced like the English word *rose*.

Note.—It is to be observed that in the Pooshtoo Manuscripts, the short and long vowels are often employed almost indiscriminately, (ـَ) *zabar*, (ـِ) *zer*, and (ـُ) *pesh* being constantly written for the long vowels ا, ي and و, and, *vice versâ*, the long vowels ا, ي and و being constantly written for *zabar*, *zer*, and *pesh* respectively. Unless he bears this in mind, the student will be repeatedly perplexed in perusing the Pooshtoo Authors. The same remark it is believed holds good of the Arabic language.

6. It only remains to explain the system of Romanizing adopted in the following pages. It is the same as that used by Dr. Yates in his Grammar of the Hindoo-

stanee language (7th edition, 1845) and probably as such already familiar to the majority of readers. Accordingly, *a* is always to be pronounced short as *a* in *woman, adrift: á* is always long, as *a* in *mar, art: i* is short as in *pin; í* is long as in *police; u* is short as in *bull, pull: ú* is the same letter elongated, and pronounced as *u* in *pure, cure*, etc.; *o* is always long as in *slow, go:* the diphthong *ai* is to be pronounced less like *ai* in *aisle* than like *ai* in *straight*, and in fact is scarcely distinguishable from the sound which is to be given to *e*, which is that of *a* in *say, date;* the diphthong *au* is to be pronounced like *au* on the continent of Europe, or like *ou* in *loud.*

Chapter II.

OF NOUNS.

(1) *Of the Declension of Nouns.*

7. There are two Genders in Pooshtoo, the masculine and the feminine; and two Numbers, the singular and the plural.

8. The Cases may be considered as seven in number, namely, the Nominative, the Genitive or Possessive, the Instrumental, the Dative, the Accusative, the Vocative, and the Ablative.

9. Certain classes of Nouns in Pooshtoo are subject to inflection, that is change, or add to their normal termination (that of the nominative case singular) in the following cases, namely, the genitive, instrumental, dative, vocative and ablative. These will therefore be called the inflected cases.

10. The genitive case is recognized by the sign ډ *da*, prefixed to the noun, etc.: the dative by the sign ټه *ta*, following the noun, etc. (له *la*, لره *lara*, and ته, *wata* are sometimes substituted for ټه *ta*). The vocative is indicated by prefixing some Interjection, as اې *ai*, etc.

di in the western Pushtoo is never used with the Abl. case.

4.) Words ending in ə are partly masculine partly fem.
e.g. mast: ښځه husband;

5.) All words ending in ا are feminine, e.g.
ښځا, قضا etc.
Examples are: مُلّا, plur. ملایان;

to the noun, and often by adding ا or ہ to the final letter: لہ *la* before the noun, etc. either followed or not by نہ *na* after it, denotes the ablative case. The instrumental case is simply inflected if the noun, etc. admits of inflexion, and is undistinguished by any sign either prefix or affix.

11. Nouns, without exception, end in the nominative case singular, in one or other of the four following terminations; namely,

1st. اَي *ai*, i. e. the diphthong compounded of ي *ye*, and ´ *zabar*.

2nd. A Consonant, including the letters و and ي when used as consonants.

3rd. In اِي í, i. e. the long vowel compounded of ي *ye*, and ِ *zer*.

4th. ہ *a*, i. e. what is known in Arabic, etc. as the *Há'e mukhtafí*, the obscure or imperceptible h.

5th) In long ā as بُزُرگ;

12. Nouns of the first two of these terminations, namely, اَي, or a consonant, are, with a few exceptions, mostly in the case of words, the gender of which is sufficiently indicated by their meaning, masculine; and nouns of the third and fourth of the preceding terminations, namely, اِي *í*, and ہ *a*, are, with similar exceptions, feminine. The language may therefore be considered to possess four principal Declensions of Nouns, the first of which ends in اَي *ai*, the second in any consonant, both masculine: the third in اِي *í*, and the fourth in ہ *a*, both feminine. An example of each of the four Declensions is given below.

First Declension (masc.)

سړَي *saṛai*, a man, a person.

Singular.

Nom.	سړَي	*saṛai*, a man.
Gen.	سړِي د٥*	*dasaṛí*, of a man.
Instr.	سړِي	*saṛí*, by a man.
Dat.	سړَي ته	*saṛíta*, to a man.
Acc.	سړَي	*saṛai*, a man.
Voc.	اي سړَيه	*ai saṛíya*, O man.
Abl.	له سړَينه	*la saṛína*, from a man.

Plural.

Nom.	سړَي	*saṛí*, men.
Gen.	د٥ سړَيو	*da saṛiyo*,† of men,
Instr.	سړَيو	*saṛiyo*, by men.
Dat.	سړَيوته	*saṛiyo ta*, to men.
Acc.	سړَي	*saṛí*, men.
Voc.	اِي سړَيو	*ai saṛíyo !* O men !
Abl.	له سړَيو نه	*la saṛiyo na*, from men.

Second Declension (masc.)

کټ *Kaṭ*, a bed.

Singular.

Nom.	کټ	*kaṭ*, a bed.
Gen.	د٥ کټ	*da kaṭ*, of a bed.

---

* The sign of the genitive is often written as if it formed one word with the noun. Thus دسړَي *dasaṛí*, not (as in the text) د٥ سړَي *da saṛi*.

† The inflected cases of the plural of this declension are often contracted : thus سړَو *saṛo*, for سړَيو *saṛiyo*.

Instr.	کټ	*kaṭ*, by a bed.
Dat.	کټ ته	*kaṭ ta*, to a bed.
Acc.	کټ	*kaṭ*, a bed.
Voc.	اي کټه	*ai kaṭa !* O bed !
Abl.	له کټ نه	*la kaṭ na*, from a bed.

Plural.

Nom.	کټونه	*kaṭúna*, beds.
Gen.	دَه کټونو	*da kaṭúno*, of beds.
Instr.	کټونو	*kaṭúno*, by beds.
Dat.	کټونو ته	*kaṭúno ta*, to beds.
Acc.	کټو نه	*kaṭúna*, beds.
Voc.	اي کټونو	*ai kaṭuno !* O beds !
Abl.	له کټونو نه	*la kaṭúno na*, from beds.

Third Declension.

ښځه *Khiza*, a woman (fem.)

Singular.

Nom	ښځه	*khiza*, a woman.
Gen.	دَه ښځي	*da khize*, of a woman.
Instr.	ښځي	*khize*, by a woman.
Dat.	ښځي ته	*khize ta*, to a woman.
Acc.	ښځه	*khiza*, a woman.
Voc.	اي ښځي	*ai khize !* O woman !
Abl.	له ښځي نه	*la khize na*, from a woman.

Plural.

Nom.	ښځي	*khize*, women.
Gen.	دَه ښځو	*da khizo*, of women.
Instr.	ښځو	*khizo*, by women.
Dat.	ښځوته	*khizo ta*, to women.

Acc. ښځي *khize*, women
Voc. اي ښځو *ai khizo!* O women!
Abl. له ښځونه *la khizo na*, from women.

Fourth Declension.

اوسيئ *Osaí*, a deer (fem.)

Singular.

Nom. اوسيئ *osa'í*, a deer.
Gen. دَه اوسيئ *da osa'í*, of a deer.
Instr. اوسيئ *osa'í*, by a deer.
Dat. اوسيئ ته *osa'í ta*, to a deer.
Acc. اوسيئ *osa'í*, a deer.
Voc. اي اوسيئه *ai osa'iya!* O deer!
Abl. له اوسيئ نه *la osa'í na*, from a deer.

Plural.

Nom. اوسيئ *osa'í*, deer.
Gen. دَه اوسيئو *da osa'íyo*, of deer.
Instr. اوسيئو *osa'íyo*, by deer.
Dat. اوسيئو ته *osa'íyo ta*, to deer.
Acc. اوسيئ *osa'í*, deer.
Voc. اى اوسيئو *ai osa'íyo!* O deer!
Abl. له اوسيئو نه *la osa'íyo na*, from deer.

13. To the above four declensions may be added a fifth, according to which a few plural nouns ending in ء are declined. Words of this declension with the exception of اوبه *oba*, water, which is feminine, and possibly some few others, are of the masculine gender.

ژمارە f. Klang, Nummer, Zahl; plur. ژمارەوی
سوودە f. Profit; سوودەوی; oft. سوودەوک (Saudāwa).

ویشتە is also used in the Sing; but is not changed in the Obl. Case.
ویشتە لە, دویشتە.

(. 5.

نیکە nikah a grand father; plur. نیکان nikagān or: نیکۆن.
لیوە liwah work; plur. لیوان or لیوکان.

Fifth Declension.

وېښته *wekhta*, hair (masc.)

(Singular wanting.)

Plural.

Nom.	وېښتې	*wekhta*, hair.
Gen.	دَه وېښتو	*da wekhto*, of hair.
Instr.	وېښتو	*wekhto*, by hair.
Dat.	وېښتوته	*wekhto ta*, to hair.
Acc.	وېښته	*wekhta*, hair.
Voc.	اي وېښتو	*ai wekhto!* O hair!
Abl.	له وېښتونه	*la wekhto na*, from hair.

14. A very few nouns end in آ, as غوا *ghwá*, a cow, ملا *mlá*, the loins, شا *shá*, the back, etc. These nouns are indeclinable, or rather not susceptible of inflexion in the cases of either singular or plural, and except a few *denominatives* adopted into the language from the Arabic and Persian are invariably of the *feminine* gender.

15. The reader will do well to note the following words, which are to be considered as feminine plurals of the third declension, the singular of which is not in use. They are all declined regularly like the plural of خښه *khiza* :—

وربشي *wurbushe*, barley : شولي *shole*, rice (the plant) : وړيجي *wríje*, rice (the threshed grain) : شلونبي *shlombe*, شملي *shumle*, and تروي *tarwe*, all signifying butter-milk ; خولي *ḳhwale*, perspiration : ايرِي *íre*, ashes : واوري *wáwre*, snow : زوي *ziwe*, matter *(pus)* : وينې *wine*, blood : غنې *ghane*, thorns : پچي *pache*, dung, (of a camel, etc.) دړي *duṛe*, dust ; with perhaps a few others.

(2) *Of the Gender of Nouns.*

16. The general rule for distinguishing the gender of Nouns has been given above (Art. 12). The exceptions are so few and simple that they need cause the student very little trouble or perplexity. In fact, almost all the exceptions explain their own gender. Thus the following words of the feminine terminations are masculine :—

تره *tra*, an uncle : ملمه *mulma* or میلمه *melma*, a guest : میرہ *meṛa*, a male : سپاهي *sipáhí*, a soldier : ماما *mámá*, a maternal uncle : ملا *mullá*, a learned man, etc. etc.

And the following words of the masculine terminations are feminine :—

مور *mor*, a mother : خور *khor*, a sister : لُور *lúr*, a daughter : ناوَي *náwai*, a bride, etc. etc.

17. There is a rule in Hindoostannee (Oordoo) that nouns ending in ت are feminine. This rule does not hold good in Pooshtoo. Such nouns as خدمت *khidmat*, ملامت *malámat*, etc. being of the 2nd Declension are masculine. The rule is absolute, that, with the exceptions noted in Art. 16, nouns ending in a consonant are of the masculine gender.

18. It remains to notice some of the ordinary methods by which feminine nouns are formed from masculines.

1st. Feminines are formed from masculine nouns ending in any consonant and denoting animate objects by adding the feminine termination ہ *a (hâe-mukhtafí)* to the last letter. Thus مَلَك *malak*, a chief, مَلَکَہ *malaka*, a chief's wife ; اُوښ *úkh*, a camel, اُوښہ *úkha*, a female camel ; چِرگ *chirg*, a cock, چِرگہ *chirga*, a hen.

2nd. If the masculine noun end in اَي *ai* (first declension) and, as in the first case denote an animate

object, a feminine noun is formed from it by changing the diphthong into اِي *í* to which a slightly elongated sound is given, very nearly resembling what it bears in Oordoo when written with *hamza* as in the word كئي *ka'í*, several. Thus خسيَ *khsai*, a calf (male) *خسئي *khsa'í*, a female calf: اُورَكي *orkai*, a boy اورِكئي *oṛka'í*, a girl: سپَي *spai*, a dog, سپِئي *spa'í*, a bitch.

19. It may be well to observe that the male and female of some of the larger animals are denoted by totally different words:—just as in English, the cow, the bull—the horse, the mare. Thus سنڈه *sanḍa*, a male buffalo, ميښه *mekha*, a female buffalo: آس *ás*, a horse اسپه *aspa*, a mare: غوائی *ghwá'e*, a bull, غوا *ghwá*, a cow.

(3) *Of Number.*

20. The ordinary methods of forming the plurals of nouns from the singular have been seen in the declensions. Certain additional methods are however occasionally adopted, which will be noticed in this place.

21. Masculine nouns denoting calling or profession (or what are technically called "denominatives"), as well as most masculine nouns denoting animate objects, form the nominative plural by the addition of آن *án* or يان *yán* to the nominative singular, as in the following examples:—

مَلَك *malak*, a chief, *plur.* مَلَكان *malakán.*

سپاهِي *sipáhí*, a soldier, *plur.* سِپاهِيان *sipáhiyán.*

ملا *mulla*, a learned man, *plur.* مُلّايان *mulláyán.*

* Although the *hamza* is made use of in the text the better to distinguish the fem. from the masc., the reader will find no such help in ordinary Pooshtoo MSS.

چِرگ *chirg*, a cock, *plur.* چِرگان *chirgan.*

اُوښ *úkh*, a camel, *plur.* اُوښان *úkhán.*

دُښمن *dukhman*, an enemy, *plur.* دُښمنان *dukhmanán.*

غوائي *ghwáe*, a bull, *plur.* غوایان *ghwáyán.*

22. Sometimes, and particularly if the noun terminate in و, گان *gán* is added instead of آن *án*, as پيشو *pishú*, a cat, پِيشوگان *pishúgán*, تارُو *tárú*, a black partridge, تارُوگان *tarúgán.*

23. All the above plurals are declined according to the following example:—

چِرگان *Chirgán, cocks.*

Nom.	چرگان	*chirgán*, cocks.
Gen.	دَه چرگانو	*da chirgáno*, of cocks.
Inst.	چِرگانو	*chirgáno*, by cocks.
Dat.	چرگانوته	*chirgáno ta*, to cocks.
Acc.	چرگان	*chirgán*, cocks.
Voc.	اي چرگانو	*ai chirgáno!* O cocks!
Abl.	له چرگانونه	*la chirgáno na*, from cocks.

24. The inflected cases of words of this class sometimes contract آنو into و; thus چرگوته, for چرگانوته, (*chirgo ta*, for *chirgáno ta*,) to cocks.

25 But a few denominatives, and masculine nouns denoting animate objects, are an exception to the foregoing rules, and form the nominative plural like other nouns of the second declension. Thus, غل *ghal*, a thief, plural, غلونه *ghalúna*:* آس *ás*, a horse, plural, آسُونه *ásúna.*

26. Some few denominatives, again, as well as other nouns, form their plural quite arbitrarily. Thus سُور *sor*, a horseman, plur. سوارہ *swára*; ميلمه *melma*, a guest

* In some localities, shortened into غله *ghla.*

plur. میلمانه *melmána* : وړځ *wraz*, a day, plur. وړځه *wraza* : واده *wáda*, marriage, plur. وادونه *wádúna* : پسه *psa*, a sheep, plural پسونه *psúna* ; ځړ *ziṛh*, the heart, plural ځړونه *ziṛúna* کال *kál*, a year, plur. کالونه *kálúna*, but oftener کاله *kála*.

27. Nouns denoting consanguinity or relationship, are exceedingly irregular in the formation of the plural, as will be seen by the following specimens:

پلار *plár*, a father, *plur.* پلاران *plárán* : مور *mor*, a mother, *plur.* میندي *mainde* : خور *khor*, a sister, *plur.* خویندي *khwainde* : لور *lúr*, a daughter, *plur.* لونړه *lúṇra* ; لوڼي | زوی *zo'e*, a son, *plur.* زامن *zámán* :* ورور *wror*, a brother *plur.* وړونړه *wrúṇra* : تربور *tarbúr*, a cousin, *plur.* تربورونه *tarbúrúna*, etc. etc.

(4) *Of Case.*

28. The *Genitive* or *Possessive Case* will be best understood from the following examples, and it need only be observed that in this language *the thing possessed* is put last, as in Oordoo. *Examples* :—

ځما آس *Zamá ás*, my horse, ستاَده غواخسي *sta' da ghwá khsai*, your cow's calf. دَه هغه دَه پلار ورور *da hagha da plár wror*, his father's brother. دَه هغه دَه پلار دَه خور ښځتن *da hagha da plár da khor sakhtan*, his father's sister's husband.

29. *The Instrumental Case* need cause no perplexity to those who are acquainted with Oordoo, the construction in both languages being perfectly analogous, al-

* زویو *Zoyo*, however, occurs in at least one passage that the author is acquainted with of a standard Pooshtoo Author, as the inflected plural of زوي *Zo'e*.

though the use of the Instrumental is carried further in Pooshtoo than in Oordoo. It may be explained as follows.

In English the Agent of all transitive verbs is put in the nominative case, and the object in the accusative; the verb, under all circumstances, agreeing with its agent, or nominative case, in gender, number and person. In Pooshtoo, however, this rule only holds good so long as the transitive verb is used in the present or future tenses. If it be used in any of the past tenses, the construction undergoes a complete inversion: the instrumental case takes the place of the nominative and the nominative the place of the accusative, and the verb agrees with its nominative case, that is, not its Agent but its Object, in gender, number and person. Thus, "The man (nom.) has beaten the woman (acc.)" سَړِي ښځه وهَلِي دَه *saṛí* (instr.) *khiza* (nom.) *wahalí da* (3rd pers. sing. fem. to agree with *khiza*:) "A man has beaten me" سَړِي زَه وهَلَي يَم *saṛí za wahalai yam*: *saṛí* being the instrumental, *za* the nominative, and the verb being in the first person singular masculine to agree with the object *za*. تَه چا وهَلَي ئي *T'a chá wahalai ye* who has beaten you? *chá* being the instrumental case, *ta* the nominative, and the verb being in the second person singular masculine, to agree with the object, *ta*.

30. The explanation which has been given of the instrumental construction in Oordoo holds equally good of it in Pooshtoo, namely, that the verb, though active in form, is passive in signification. This being admitted the foregoing examples would be construable, thus: *saṛí kkiza wahalí da*, By the man the woman has been beaten:

7. وَمَانَهْ to me; وبَاغْبَانَهْ to the gardener, &c.

saṛí za wahalai yam, By a man I have been beaten: *Ta chá wahalai ye?* By whom have you been beaten?

31. It is to be remarked that whereas in the corresponding construction in Oordoo, the rules of that language admit of the object of a transitive verb in a past tense being put in the accusative case, and the verb used impersonally in the third person singular,—which construction is always adopted when the object of the verb is any one of the personal pronouns, or a living thing—in Pooshtoo no such option is allowed, and the rule is absolute which requires that the object of the verb be put in the nominative, and that the verb agree with it in gender, number and person.

32. It is also to be remarked, as being a deviation from the practice of the Oordoo language, that the instrumental construction is required to be used with the *imperfect tense.* Thus ماخبري کولي *má khabare kawale,* I was talking.

33. In these instrumental constructions, the nominative,—that is the object of the verb—is sometimes omitted, in which case the verb either agrees with the object understood, or, if the object be obscure, is put in the third person singular masculine. Thus, چاوهلي ئي *chá wahalaí ye?* Who has beaten you? ما و ویل *má wawel,* I said, ولي دي داسي وکه *wale de dáse waka?* Why did you do thus? ماولیدهٔ چه *má walídu chi,* etc. I saw that, etc. where the ensuing sentence is the object of the verb.

34. The *Dative Case* requires no illustration.

35. The *Accusative Case.* When transitive verbs occur in any but their past tenses, they agree with the Agent, i. e. the nominative case, in gender, number and

person, and govern the Object in the accusative, according to the ordinary rules of Grammar. Thus سړی ښځه وهی *sarai* (nom.) *khiza* (acc.) *wahí*, The man is beating the woman: ځما ګناه وبښه *zamá gunáh wabakha*, Pardon my fault.

36. The *Vocative Case*. It was observed (Art. 10) that the Vocative is indicated by the prefix of an Interjection, as اي *ai*, and often by the addition of ا or ه *(a)* to the final letter. The use of the latter (ا or ه) is, it will be found, generally confined to the singular number of nouns ending in a consonant or in ي: اَي سړيئه *Ai sarîya*, O man; اي وروره *Ai wrora*, O brother! If the last letter of the Vocative case be a vowel, ي must be inserted between it and the Vocative termination, as in the first of the preceding examples, and in the following; اي غوايه *Ai ghwáya*, O cow. In less formal invocations the interjection is generally omitted if the Vocative can be distinguished without it: هلکا ته څوك ئي *Halaká! ta sok ye?* Boy! who art thou?

Chapter III.

OF ADJECTIVES.

37. Adjectives, with few exceptions, admit of being resolved into three Declensions.

38. 1*st* DECLENSION. The first and most common declension comprises all Adjectives which end in a consonant. These adjectives remain uninflected in the cases of the masculine singular. They add ه *a, (ha'e mukhtafí)* to the last letter to form the feminine, which is declined in both numbers like feminine nouns of the same termination (vide شخه *khiza*, 3rd Declension). The masculine plural of these adjectives will be seen by the following example:

گُڈ *Guḍ*, lame. *(Plural.)*

Nom.	گُڈ	*guḍ*, lame.
Gen.	ده گُڈو	*da guḍo*, of lame.
Instr.	گُڈو	*guḍo*, by lame.
Dat.	گُڈو ته	*guḍo ta*, to lame.
Acc.	گُڈ	*guḍ*, lame.
Voc.	ای گُڈو	*ai guḍo*, O lame!
Abl.	له گُڈونه	*la guḍo na*, from lame.

39. *2nd* DECLENSION. The few adjectives which end in اَي are declined in the masculine of both numbers like سَړی *sarai* (1st declension of nouns). They form the feminine according to the rule given at Article 18 for forming a feminine noun from a masculine of the first declension, namely, by changing the final diphthong اَي *ai* into the long vowel اِي *í* which is pronounced with a slightly elongated sound, almost that which it would bear in Hindustanee if written with the symbol of *hamza*. The feminine thus formed is declined in the cases of both singular and plural like a noun of the 4th declension.

40. *3rd* DECLENSION. The 3rd Declension of Adjectives terminates both in the masculine and feminine in ه *a*, and consists chiefly, though not entirely of adjectives which have passed into the language from the Persian. The masculine and feminine are the same throughout:* the cases of the singular are not subject to inflexion: those of the plural follow the inflexions of the 5th declension of nouns.

41. Examples of the three declensions of adjectives:—

1*st Declension*: ګُډسړی *guḍ saṛai*, a lame man: ګُډه *guḍa khizā*, a lame woman: دناجوړ سړی *da nájoṛ sarí*, of a sick man: ته ښځي ناجوړي *nájoṛe khize ta*, to a sick woman: ښځي ناجوړي *nájoṛe khize*, sick women: له ناجوړو ښځونه *la nájoṛo khizo na*, from sick women: etc. etc.

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* ښه *kha*, good, is, perhaps, the only exception to Adjectives of this declension. It becomes ښې *khe*, in the nominative plural feminine. p. 2. Dorn's Chrest.

Sing.

سَمَرِي اُوْدَه ṣuŭduh saṛai; اُوْدَه بنِشَه ṣuŭdah shizah;
دَاُوْدَه سَمَرِي da-ṣuŭduh saṛī; دَاُوْدِي بنِشي da-ṣuŭdē shizē.

Plur.

اُوْدَه سَمَرِي auduh saṛē; اُوْدِي بنِشي audē shizē;
دَاُوْدُو سَمَرَيُو da audôh sardyó; دَاُوْدُو بنِشُو da audō shizō.

Sing.

تَبَرِي سَمَرِي tashai saraṛi; قَبَرِي بنِشَه tāshē shiza.
د تَبَرِي سَمَرِي da tashē saṛī; دَ تَبَرِي بنِشي

Plur.

تَبَرِي سَمَرِي tashē sēṛē.
دَ تَبَرُو سَمَرَيُو da tashū saraṛo; دَ تَبَرِيُو بنِشُو da tashiū-shizū.

Adjectives ending in ي remain unaltered in Gender numbr and case; zb: نِيلِي blue; سُخمِي rounded etc.

Sing. Fourth form is:

وَمَرَئ وَرخ دَوُمَرِي وَرَخ

Plur.

وُمَرِي كَال دَوُمَرِي كَال

Plur.

وُمَرِي وَرخ د وُمَرِيُو وَرَخُو

Sing.

وُمَرِي كَالونه دوُمَرُ كَالونو

2nd Declension: تگَي سړَي *tagai saṛai*, a thirsty man: تگِي ښځه *tagaí* khiza*, a thirsty woman: تگِي سړَي *tagí saṛí*, thirsty men: تگِي ښځي *tagaí khize*, thirsty women: تگيو سړَيو ته *tagiyo saṛiyo ta*, to thirsty men: له تگيو ښځو نه *la tagaíyo khizo na*, from thirsty women: etc. etc.

3rd Declension: ناکاړه اَس *nákára ás*, a useless horse: ناکاړه اَسپه *nákára aspa*, a useless mare: خپه سړِي *khapa saṛí*, angry men: خپه ښځي *khapa khize*, angry women: ښايسته سړَوته *kháyasto saṛo ta*, to handsome men: ښايسته ښځوته *kháyasto khizo ta*, to handsome women: etc. etc.

42. The few adjectives which end in ي, as لوئي *lo'e*, great, are to be considered as belonging to the first declension, the final letter being treated as a consonant in forming the feminine. Examples: لوئي *lo'e*, great, fem. لويه *loya:* ښوئي *kho'e*, slippery, fem. ښويه *khoya*.

43. Adjectives of one syllable of the first declension, the penultimate letter of which is either of the long vowels , or ي, generally change the long vowel into *zabar* in the feminine. Thus: پوخ *pokh*, ripe, becomes پَخه *pakha* in the feminine: زوړ *zoṛ*, old, becomes زَړه *zaṛa:* تريخ *tríkh*, bitter, becomes تَرخه *tarkha:* سور *súr*, red, becomes سَره *sara:* etc. etc.

44. As the foregoing rule, however, is not invariable, and as adjectives of this description are still more irregu-

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* It is difficult to represent in Roman character the slightly elongated sound which the feminine termination of this declension of Adjectives bears. The author is not satisfied that he represents it intelligibly or accurately by inserting an *a* before the *í*, as in the text. Further on, the feminine termination of the Participles (which follow this declension) has been written in the Roman character as simply *í*, not *aí*. Neither way of writing it is exactly satisfactory.

lar in the form they assume in the masculine plural, a list of those in most common use is subjoined, showing what they become in the feminine singular, and masculine plural.

	Sing. Fem.	Plur. Masc.
پوخ *pokh*, ripe,	پَخه *pakha*,	پاخه *pákha*.
زوڑ *zoṛ*, old,	زَڑه *zaṛa*,	زاڑه *záṛa*.
سوڑ *soṛ*, cold,	سَڑه *saṛa*,	ساڑه *sáṛa*.
تریخ *tríkh*, bitter,	تَرخه *tarkha*,	تارخه *táṛkha*.
سورب *sorb*, fat,	سَربه *sarba*,	ساربه *sárba*.
روست *rost*, rotten,	رَسته *rasta*,	راسته *rásta*.
خوگ *khog*, sweet,	خوگه *khwaga*,	خاگه *khága*.
کُوگ *kog*, crooked,	کَگه *kaga*,	کاگه *kága*.
رُوند *ṛund*, blind,	رَنده *ṛanda*,	راندہ *ránda*.
کُونڑ *kúṅṛ*, deaf,	کَنڑه *kaṅṛa*,	کانڑه *káṅṛa*.
دُرون *drún*, heavy,	درَنه *drana*,	درانه *drána*.
پوست *post*, soft,	پَسته *pasta*,	پاسته *pásta*.
پروت *prot*, prostrate,	پرَته *prata*,	پراته *práta*.
تود *tod*, warm,	تَوده *tauda*,	تُوده *tauda*.
سور *súr*, red,	سَره *sara*,	سره *sra*.
شین *shín*, green,	شَنه *shṇa*,	شنه *shna*.
سپین *spín*, white,	سپِینه *spína*,	سپین *spín*.
جوڑ *joṛ*, well,	جوڑه *joṛa*,	جوڑه *joṛa*.
روغ *rogh*, well,	روغه *rogha*,	روغه *rogha*.
تور *tor*, black,	تورہ *tora*,	تور *tor*.
ترئیو *trí'o*, sour,	تَروه *tarva*,	تاروه *tárva*.
لُوند *lúnd*, wet,	لَنده *lamda*,	لانده *lámda*.
رونڑ *ruṅṛ*, bright,	رنڑه *raṅṛa*,	رانڑه *ráṅṛa*.

Sing.		Plu.
نَوِيٌّ	نَوِيٍّ	نَوِيُّونَ
نَوِيَّةٌ	نَوِيَّةٍ	نَوِيَّاتٌ

قَوِيٌّ strong, brave, fem. قَوِيَّةٌ; plur. قَوِيُّونَ; fem. قَوِيَّاتٌ.

Sing. masc. دِمَنْدُو سَمُرُ ; fem. زَمَانْدَه سَمِي

Plur. masc. كَمَنْدُو بِشْخُو ; fem. مَنْدِي بِشْخِي

سَوْدَ rounded; fem. سَوْدَه; plur. سَوَادَه

The masculine plurals ending in ۷ of the above adjectives, are declined like the masculine plurals of adjectives of the 3rd declension.

45. Adjectives generally precede the nouns which they qualify, and invariably agree with them in gender and number.

46. If an adjective qualifies two or more nouns of different genders it is used in the masculine plural. The following examples will illustrate this rule:

آس و اَسپه دواړه ګُډ دِي *ás o aspa dwáṛa gud dí*, the horse and mare are both lame: سَړي و ښځه ړانده دي *saṛai o khiza ṛánda dí*, the man and the woman are blind: لاس و ښپه مي مات دِي *lás o khpa me mát dí*, my arm and leg are broken.

47. Adjectives in compound with the verb کَول *kawul*, to do or make, agree in number and gender with the object or thing acted on. Thus:

دَدِي سَړي ښِيره توره کړه *dadí saṛí gíra tora ka*, make this man's beard black: فلاني سَړي خپُل پلار مُړ کړه *falání saṛí khpul plár-e* muṛ ka*, a certain man killed his father (literally made him dead): فلاني سَړی خپُله ښځه مَړا کَړه *falání saṛí khpula khiza maṛá kaṛa*, a certain man killed his wife.

48. The comparative and superlative degrees in Pooshtoo are not expressible, as in English and Persian, by regular inflections of the simple or positive adjective. The comparative degree is expressed, as in Oordoo, by uniting the adjective in its positive form with the abla-

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* For the use of ي as a terminal letter, vide Art. 143 a.

tive case of the noun. Thus: زَه لَه تانَه لوئي يَم *za la tá na lo'e yam*, I am greater than you: ته له مانه زوراور يي *ta la má na zoráwar ye*, thou art stronger than me.

49. It may be observed however that emphatic comparisons of this kind are rare, and that the comparison is generally sufficiently signified by the simple and emphatic use of the adjective. Thus: زه څه کولي شم هغه زورا ور دَي *za sa kawalai sham hagha zoráwar dai*, what can I do, he is strong, i. e. strong as compared with me, or stronger. دا ښه دَي *dá kha dai*, this is good, i. e. good (according to the context) as compared with something else, or better. In cases of this kind the context must determine whether the adjective is used as a simple epithet, or whether comparison is intended.

50. Adjectives may be intensified, or brought up to the superlative degree by prefixing to them the word ډير *ḍer*, very, much, many. Thus ډير غټ *ḍer ghaṭ*, very fat; ډير لوئي *ḍer lo'e*, very great.* But if it be desired to express the superlative degree still more precisely and emphatically, it may be done, as in Oordoo, by comparing the individual with *all*. Thus هَغه له ټولو نه غَټ دَي *hagha la ṭolo na ghaṭ dai*, he is fatter than all, i. e. the fattest: هَغه ښځه له واړو ښځو نه ښيسته ده *hagha khiza la wáṛo khizo na khaista da*, that woman is fairer than all the women, i. e. the fairest. The superlative is, however, like the comparative, often sufficiently indicated by the simple and emphatic use of the adjective.

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* The adjective "ḍer" is sometimes repeated, as *ḍeraḍera khaista*, very beautiful (a woman) indeed.

also ۏ "even"; used not only with the superlative, but also with the "positive: Dorn, Chrest. push. p. 38, l. 4:

تر کافران ۏ بتتر دی they are even worse than infidels.

with "the Comparative: تر تاڭا يلاريندى ; thy father is even more beautiful than thou.

In the Example: تەلانتى تللى thou art not yet come, ۏ refers to a time; "till now;" as yet.

51. The numerals being adjectives in their use and construction, this will be the proper place in which to notice them. The cardinal numbers are as follows:

یو	*yo,*	one.	21.	yau wisht.
دوه	*dwu,*	two.	22.	Dwāwisht.
دری	*dre,*	three.	23.	Derwisht.
څلور	*salor,*	four.	24.	Zalērwisht.
پنځه	*pinza,*	five.	25.	pinzawisht.
شپږ	*shpag,*	six.	26.	shpurshwisht.
اَوه	*awa,*	seven.	27.	Owawisht.
اَته	*ata,*	eight.	28.	Atawisht.
نهه	*naha,*	nine.	29.	nawisht.
لسَ	*las,*	ten.	30.	Dersh.
یَوُلس	*yo-las,*	eleven.	31.	yau dersh.
دولس	*do-las,*	twelve.	32.	Du dersh.
دیارلس	*dyár-las,*	thirteen.	33	Dri dersh.
سوارلس	*swár-las,*	fourteen.	34.	Zalōr dersh.
پنځهلس	*pinza-las,*	fifteen.	35.	pinzadersh.
سپارَلس	*spáṛ-las,*	sixteen.	36.	shpursh dersh
اَوه لس	*awa-las,*	seventeen.	37.	Owadersh.
اَتلس	*ata-las,*	eighteen.	38.	Atadersh.
نهَلس	*naha-las,*	nineteen.	39.	Nadersh
شِل	*shil,*	twenty.	40.	Zalwesht.
یوویشت	*yo-wísht**	twenty-one.	41.	yau-Zalwesht.
دیرش	*dersh,*	thirty.	42.	Du zalwesht.
یودیرش	*yo-dersh,*	thirty-one.	43.	Dri zalwesht.
				etc.

* دو ویشت Do-wísht, etc.

څَلوښت	*salwekht,*	forty.
یوڅلوښت	*yo-salwekht,*	forty-one.
پنځوس	*panzos,*	fifty.
یوپنځوس	*yo-panzos,*	fifty-one.
شپیته	*shpeta,*	sixty.
یوشپیته	*yo-shpeta,*	sixty-one.
اَویا	*awiyá,*	seventy.
یواویا	*yo-awiyá,*	seventy-one.
اَتیا	*atiyá,*	eighty.
یواتیا	*yo-atiyá,*	eighty-one.
نوي	*nawí,*	ninety.
یونوي	*yo-nawí,*	ninety-one.
سِل	*sil,*	a hundred.
یوسِل اویو	*yo-sil-o-yo,*	a hundred and one.
دوه سوه	*dwu-sawa,**	two hundred.
دِري سوه	*dre-sawa,*	three hundred.
زر	*zar,*	a thousand.
دوه زره	*dwu-zara,*	two thousand.
لَک	*lak,*	a hundred thousand.
دوه لکه	*dwu-laka,*	two hundred thousand, etc.

52. یو *Yo,* one, becomes یوه *yawa,* in the feminine :— the masculine is indeclinable, the feminine is regularly inflected like that of an adjective of the 2nd declension.

53. دؤ *Dwu,* two, must be regarded as a masculine plural : it becomes دري *dwe* in the feminine, and in the inflected cases both masculine and feminine دوو *dwo.*

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* *Sil,* a hundred, is never or very rarely used in the plural.

54. The remaining numerals must be regarded as both masculine and feminine plurals. They all adopt the plural termination ; in the inflected cases, thus دَه دريو *da dreo*, of three, څَلورو ته *saloro ta*, to four, لهِ پنځو نه *la pinzo na*, from five, etc. etc.

55. واړه *Wáṛa*, all, is frequently added to the Cardinals to express universality. Thus دواړه *dwáṛa*, (i. e. *dwu-wáṛa*) both : دري واړه *dre wáṛa*, all three, etc. etc.

56. The Ordinals are formed by adding ام *am* to the Cardinals. If the Cardinal ends in ه the ه suffers elision. دويم *doyam*, second, and دريم *dreyam*, third, are exceptions to the above rule for forming the Ordinals, which is otherwise general. Examples څلورم *saloram*, fourth, پنځم *pinzam*, fifth, شلم *shilam*, twentieth, پنځوسم *panzosam*, fiftieth, etc. etc. The Ordinals are declined as adjectives of the second declension.

57. The aggregate or collective numbers in use are شِل *shil*, a twenty ; سِل *sil*, a hundred : زر *zar*, a thousand : لك *lak*, a hundred thousand. شِل *shil*, زَر *zar* and لك *lak*, become respectively شله *shila*, زره *zara* and لکه *laka* in the plural,* and are regularly inflected in the cases like nouns of the fifth declension. سِل *sil*, is not used in the plural, سَوه *sawa* being substituted for it. Thus يوسِل سَرِي *yo sil saṛí*, a hundred men, دري سَوه سَرِي *dre sawa saṛí*, three hundred men. دوه شِله *dwu shila*, دري شِله *dre shila*, are in common use among the vulgar for forty, sixty, etc. etc.

58. The fractional numbers in use are پاؤ *pá'o* a

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* Also زرگونه *zargúna*, and لکونه *lakúna*. *See Art.* 61.

quarter, and نیم *ním*, a half. نیم *ním* is added to the Cardinal to signify any number and a half:—to express any number and a quarter the words پاؤ باندي *pá'o bánde*, a quarter over, are prefixed to the Cardinal. To express any number and three quarters, or a quarter less than any number, the words پاؤ کم *pá'o kam*, a quarter less, are prefixed to the Cardinal, as پاؤ کم څلور *pá'o kam salor*, a quarter less than four, i. e. three and three quarters.

59. Distributives are formed by doubling the cardinals. Thus پنځه پنځه *pinza pinza*, five by five, five respectively, or by fives. پنځه پنځه سړي راشي *pinza pinza saṛí ráshí*, let five men come at once, i. e. let them come by fives: اته اته روپئي کیده *ata ata rúpaiye keda*, place the rupees by eights.

60. A number may be expressed precisely thus:—دوه په دوه *dwu pa dwu*, two precisely. Example, دوه په دوه لاړوئ یا نور څوک وه *dwu pa dwu láṛwaí, ya nor sok wu?* Did you two only go, or was there any other (with you)? In Oordoo this would be expressed by هي *hí* with the numeral.

61. The reader will observe the idiom of the language in the two following examples:—

مچان په زرګونو دي *Machán pa zargúno dí*, the flies are in thousands; ګډي په لکونو دي *gaḍe pa lakúno dí*, the sheep are in lacs.

Also in the following line from the *Rasheed ul-bayán*.

یو صواب خُدائي په سِل کې

Yo sawáb Khudáe pa sil ka,

May God make every good action a hundred, i. e. multiply every good action a hundred-fold.

In the Acc. sing. is usually مې not used; pr. پښو مې آخلي
the cat seizes me.

ما to me; و = ب

ماته راکړه give me;

راته to me.

راپسې behind me; on my back.

راڅخه from me.

راباندې upon me.

لما سره with me; له ما سره خبرې وکړه speak with me.

تر ما نه from me.

پر خپل ځان وم قوت In our own soul there is to us (وم) no power.
وم is the obl. Case of the Plur. In Candahar
they use instead of it: نشت ; مو me; په پلار مو خبر نشته
our
دا وم حال دی pr. 38. l. 14. That is | my | state.
د خدای جمال وم وکوت pr. 39. l. 9: We have seen the beauty
of God.

Chapter IV.

OF PRONOUNS.

62. Pronouns will be considered under four heads, namely, Personal, Relative, Interrogative, and Adjective pronouns.

1*st Personal Pronouns.*

63. First Person. زه *za*, I, *(masc.* and *fem.)* is thus declined :—

Singular.

Nom.	زه	*za*, I.
Gen.	دَ ما	*da má*, دَ ځما *zamá*, دَ ځما *da zamá*, مي *me*
		or مِ *mi*, of me, my, mine.
Instr.	ما	*má*, مي *me*, or مِ *mi*, by me.
Dat.	ماته	*máta*, راته *ráta*, to me.
Acc.	ما	*má*, me.
Abl.	له ما نه	*la má na*, from me.

Plural.

Nom.	مُونږه	*múñga*,* مُونږ *múñg*, we.
Gen.	دمُونږه	*da múñga*, ځمونږه *zamúñga*, our.
Instr.	مُونږه	*múñga*, مُونږ *múñg*, by us.
Dat.	مُونږه ته	*múñga ta*, مُونږ ته *múñg ta*, to us.
Acc.	مُونږه	*múñga*, مُونږ *múñg*, us.
Abl.	له مُونږه نه	*la múñga na*, from us.

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* The نګ of مُونږه *múñga*, etc. is frequently changed into ژ, and موژه, *múzha*, etc. used for the plural form given above.

64. 2nd Person. ته *ta*, thou.

Singular.

Nom.	ته	*ta*, thou.
Gen.	دَه تا	*da tá*, ستا *stá*, دستا *da stá*, دي *de*, or دِ *di*, thy, thine.
Instr.	تا	*tá*, دي *de*, or دِ *di*, by thee.
Dat.	تاته	*táta*,† to thee.
Acc.	تا	*tá*, thee.
Abl	لهتانه	*la tá na*, from thee.

Plural.

Nom.	تاسُه	*tásu*, ye.
Gen.	دَه تاسُو	*da tású*, ستاسُو *stású*, دستاسو *da stású*, your.
Instr.	تاسُو	*tású*, by you.
Dat.	تاسُوته	*tású ta*, to you.
Acc.	تاسُو	*tású*, you.
Abl.	لهتاسُونه	*la tású na*, from you.

65. 3rd Person:—Proximate دي *dai*, he, she, it.‡

Singular.

Nom.	دَي	*dai*, he, she, it.
Gen.	دَه دَي	*da dai*, of him, etc., his, etc.

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† دَرته *dar ta*, is sometimes used for *táta*, and دَر *dar*, generally with prepositions, as the inflected case of the pronoun. Thus, درسَره *dar sara*, along with you, etc. etc.

‡ The demonstrative adjective pronoun دا *dá*, this, this man, often takes the place of the proximate 3rd personal pronoun.

4/ It is also used with a preposition. دَ ورتَه بد يې وُه وَايَم
I say it (the word) to you. بد يې is here used just with the meaning of an Accus.

اُوس دِ رخصت دَه now you have leave.

زه لَتا سَره خُم I go with thee; تا به څې خلاصه کړم I love thee from it.

ي Pronoun of the 3 person sing.

ي is very often and in a very different way used.
1.) as pronoun of the Instrument. : by him, by it, by them.

2.) For the pronoun of the Dative : شتَه ده يې پلار شتَه نه يې مور
To him is with father, nor mother.

3.) As Pronoun in the Accus. „him", it, e.g. کې دزړه يې غوږ وَرې : if you hear it (a word) with the ear of the heart.
تې ګورَه (taya gōrah) See them; تې غواړه wish it;

وَدِّي تَه in him, with him, to him.

There is a a pronoun of the third person in use only with the subjunctive and Habit: ⇒ without change of Gender and only in the singular.

هَلتَه دِ وگوُرِي he shall look there; دَلتَه دِ نه رَاشِي he shall not go there.

Instead of هَغَه the shortened form also is used: غَه, or: دَغَه

In the Instrument. the fem. is not the same as the masc, but: هغي that woman said.

هغي هِغي ښځي وُوِيل

In the plur. Instr. it is not differing: هغو ښځو وُوِيل

In Kandahār they say: وُرّتَه warta.

Instr. دِي *dai*, by him, etc.
Dat. دِي ته *dai ta*, to him, etc.
Acc. دِي *dai*, him, etc.
Abl. له دِي نه *la dai na*, from him, etc.

Plural.

Nom. دوئ *do'í*, they. | وئ *wōya*, they; those.
Gen. دَه دوئ *da do'í*, of them, their.
Instr. دوئ *do'í*, they, by them.
Dat. دوئ ته *do'í ta*, to them.
Acc. دوئ *do'í*, them.
Abl. له دوئ نه *la do'í na*, from them.

66. 3rd Person. Remote هغه *hagha*, he, she, it.

Singular.

Nom. هَغه *hagha*, he, she, it.
Gen. د هَغه *da hagha*, of him, etc.; his, etc.
Instr. هَغه *hagha*, he, by him.
Dat. ته هَغه *hagha ta*,* to him, etc.
Acc. هَغه *hagha*, him, etc.
Abl. له هَغه نه *la hagha na*, from him, etc.

Plural.

Nom. هَغه *hagha*, they.
Gen. دَه هَغو *da hagho*, of them, their.

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* وَرته *warta*, is often used for هَغه ته *hagha ta*. We also find وَربانديِ *war bánde* for په هَغه باندي *pa hagha bánde*, وَرځَني *war zane* for the ablative له هغه نه *la hagha na*, etc. etc.

Instr.	هَغو	*hagho*, they, by them.
Dat.	هَغوتَه	*hagho ta*, to them.
Acc.	هَغه	*hagha*, them.
Abl.	له هَغونه	*la hagho na*, from them.

67. The following explanation will serve as some guide to the learner in the employment of the different forms of the genitive and instrumental cases of the first and second personal pronouns.*

68. The instrumental ما *má*, and تا *tá*, are generally used emphatically, and to express "I" and "thou" in opposition or contradistinction to some one else. Thus ما ښځه ووهه *má khiza wawaha, I* struck the woman; تا دا بدکارکړي دَي *tá dá bad kár kaṛaidai, thou* hast done this bad deed.

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* دِي *de*, or دِ as it is generally written in Pooshtoo (see note at Art. 5) manuscripts, is sometimes, but more rarely, used instead of the nominative, accusative and vocative cases of the 2nd Personal Pronoun given in the text, as well as in the genitive and instrumental cases. Thus in the following from the "Rasheed ul-Bayán:

دمُنځ مَسح دپه اوَل که
دلاسونو دِپَه بُل که

"First perform the purification of the face, and secondly that of the hands:" here the دِ is vocative. که دِ وکړي *ka di wakaṛe*, "if you do,"—here the دَ is nominative. هیروم به دِ نه *herawamba di na*, "I will not forget you,"—here the د is accusative. The employment however of this form of the 2nd Personal Pronoun in other than the genitive and instrumental cases is rare, and need not puzzle the learner.

دکور لار می ؛ لار دکور می ؛ ثما دکور لار

ثما ذرره کام وه it was the pleasure of my heart.

بده دا بندونه دذام thrope thy fetters of the neck.

69. On the contrary, if no emphasis or contradistinction be intended, and the first or second personal pronouns merely occur in the common course of dialogue or narrative, the short and unemphatic مي *me*, and دي *de* are generally used, in preference to ما *má*, and تا *tá*. Thus دَ ډوډۍ مي خوړلي ده *ḍoḍaí me khuṛalí da*, I have eaten my meal; د پخه کړي غوښه دي *ghwakha de pakha kiṛída?* have you cooked the meat? ښځي ته مي وويل وَلي دي خپل پلار ته زيان رسَولَي دَي *khize ta me wawel, wale de khpul plár ta ziyán rasawalai dai?* I said to the woman, why have you brought loss on your father?

70. The corresponding distinction is generally observed in the employment of the several forms of the genitive or possessive case. Thus دا آس ستا دَي *dá ás stá dai?* Is this horse *thine?* دا څما سپي دَي *dá zmá spai dai*, this is *my* dog. In both these instances the possessive is emphatic;—in the following on the contrary it is unemphatic; آس دي اشته *ás de ishta?* have you a horse? زوئ م نشته *zóe me nishta*, I have no son; پلار دي راغلَي دَي *plár de rághlai dai?* has your father come? سَرمِ خوګيږي *sar mi khugegí*, my head aches.

71. The plural forms of the genitive and instrumental cases of the first and second personal pronouns do not admit of the above distinction between their emphatic and unemphatic use which the intonation of the voice alone marks. Thus ستاسُو په وطن کي باران شوي دي يا نه دي شوي *stású pa wátan ke bárán shiwai dai yá ná dai shiwai?* may mean "has rain fallen in *your* country?" or simply "have you had any rain?"

72. Equals and friends in conversing among themselves generally use the first and second persons *singular*. An inferior, on the contrary, addressing a superior, generally employs the singular of the first person (himself) and the plural of the second person, the converse of this rule also in general holding good, except in instrumental constructions, where the singular forms of the personal pronouns are generally used whatever the relative rank of the speakers. The speaker, it may be observed, however inferior his rank, rarely or never speaks of himself (except in addressing the deity, and rarely even then) in the third person as "slave," etc. nor addresses a superior with the honorific terms usual in Oordoo. The language admits of no such terms of inferiority and respect, probably for the simple reason that such phrases are foreign to the manly and independent character of the hardy tribes who speak the Pooshtoo language.

73. There is no reflective pronoun (self, myself, thyself, etc.) in Pooshtoo. The adverb پخپله *pakhpula*, spontaneously, of my, thy, etc. own accord, *in propriâ personâ*, with the nominative and instrumental cases of the personal pronouns, is synonymous with the "I myself," etc. of our language. Thus پخپُله به لاړشم *pakhpula ba láṛsham*, I will myself go. پخپُله دي دا کار کړَي دَي *pakhpula de dá kár kaṛedai?* have you done this deed yourself? The other cases of the reflected pronoun are expressed in Pooshtoo by uniting the possessive pronoun خپُل *khpul*, own, with the word ځان *zán*, body. Thus, "Do not injure yourself" خپُل ځان ته زیان مه ورسَوَه *khpul zán ta ziyán ma warasawa*, literally, do not cause injury to arrive to your own body. خپُل ځان سَره راوړَه *khpul zán sara ráwaṛa*,

خپلسر self.

د خپل څان د پاره on account of myself.

نُوم يَ چا آرْوِيدَ لِيْ دَيْ this name has been heard by every body.

bring along with yourself, or literally, "along with your own body."

2nd Relative Pronouns.

74. There are two Relative Pronouns in Pooshtoo, besides a Correlative; namely, څوك *sok*, who, whosoever, etc. applied exclusively to human beings, and کم *kum* what, whatever, etc. etc. (man, animal, or thing) invariably used adjectively, and declined like an adjective of the 1st Declension.

څوك *sok*, who, is thus declined:

Singular and Plural.

Nom. څوك *sok*, who.
Gen. چا ده *da chá*, of whom, whose.
Instr. چا *chá*, by whom.
Dat. چاته *chá ta*, to whom.
Acc. څوک *sok*, whom.
Abl. له چا نه *la chá na*, from whom.

75. The Correlative is هغه *hagha*, that (man, animal or thing), and is declined like هغه *hagha* the personal pronoun.

76. The following examples will illustrate the use and construction of the relative and correlative.

څوک چې ګناه کوي هغه به سزا مومي *sok chi gunáh kaví hagha ba saza múmí*, who commits a fault that (man), will get punishment. څوك چې غواړم هغه به راوبولم *sok chi ghwáṛam hagha ba ráwabolam*, whom I want that (man), I will send for. کُم سړي چې دارو خوري هَغه به جوړشي *kum saṛai chi dárú khurí hagha ba joṛ shí*, the man who takes medicine will recover: کُمه ښځه چې ښیسته دي ښکاره

ښځه واده کړه وي هغه *kuma khiza chi khaista de khkára wí hagha wáda-kaṛa*, what woman appears to you beautiful, her marry. کُم څیز چه دې خوښ وِي هَغه واخله *kum tsíz chi de khwakh ví, hagha wákhla*, what thing you prefer, that take.

77. In the foregoing examples the reader will observe that the relative is invariably followed by the particle چه *chi*.

78. He will also observe that the relative is put at the beginning of the sentence, and the correlative at the end.* This, which is the common order of the language, is not however always observed, and the correlative is occasionally put at the beginning of the sentence, but in such constructions the relative is omitted and its place taken by the particle چه *chi*. Thus هَغه کار وکړه چه تاته نفع راوړي *hagha kár wakaṛa chi táta nafa ráwaṛí*, that do, which brings you advantage. هغه ښځه راوليګه چه پرون فرياد ته راغلي وه *hagha khiza ráwalega chi parún faryád ta rághlí wa*, send and bring that woman who came yesterday to make a complaint.

79. The compound indefinite pronouns هرڅوک *har-sok* every one هرڅو *har-so*, however many, هريو *har-yo*, every one, etc. etc. are frequently used for the relative. Thus: هرڅو فَرياد و نه چِه وګي هَغه بة ټول بې فايده شِي *har-so faryádúna chi wakí hagha ba ṭol be faida shí*, however many complaints he makes, they shall all be useless.

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* The Correlative is sometimes omitted altogether as in the following line:

څوک چه تا غوندي دردمندوي به څه خوب کَه

Sok chi tá ghúnde dardmand wí ba sa khob ka? Who is distressed like you, how shall he sleep?

هرڅوك چه لاړشي هغه وپيژنه *har-sok chi láṛshí hagha wapejana*, whoever goes, mark him.

3rd *Interrogative Pronouns.*

80. The interrogative pronouns are څوك *sok*, who? applied only to persons, and never used adjectively: کُم *kum*, what? applied to both persons and things and invariably used adjectively: څه *sa*, what? applied only to things, and used both as adjective and substantive: څو how many? and سومره *súmra*, how many? how much? applied to persons and things, and used both adjectively and substantively.

81. څوك *sok?* and کُم *kum?* are declined like the same relative pronouns (*Art.* 74). Thus دا آس دَچادَي *Dá ás dachá dai?* Whose is this horse? کمه‌خیزه *kuma khiza?* what woman? کموسړوته *kumo saṛo ta?* to what men? چا ته به ورکم *chá ta ba warkam?* to whom shall I give? etc. etc.

82. څه *sa?* what (thing)? is not subject to inflexion. It is used independently in the following examples: څه وئې *sa waye?* what dost thou say? دا څه دپاره *da sa da pára?* on what account? It is occasionally used as an adjective as in the following instance: څه فایده به شي *sa fáï'da ba shí?* what advantage will accrue?

83. څو *so* and سومره *súmra* are both indeclinable. Examples: څوسړي دي *so saṛí dí?* how many persons are there? سومره ځایئ دي *súmra záe dai?* how much space is there? څو سړیوته *so saṛíyo ta*, to how many men? etc.

4th *Adjective Pronouns.*

84. Most of the Pronouns, as has been seen in the foregoing pages, are susceptible of being used as adjec-

tives, but the Personal, the Relative, and the Interrogative pronouns having been considered under those heads there only remain to be noticed under the head of Adjective pronouns the Demonstratives دا *dá*, and دغه *dagha*, this: the Possessive خپُل *khpul*, my own, thy own, his own, etc. and the Indefinite pronouns څوک *sok*, any, any one, څه *sa*, any, anything.

85. The Demonstrative Pronoun دا *dá*, this, is thus declined.

Singular (masc. and fem.)

Nom.	دا *dá*,	this.
Gen.	دا دِ دې *da de** (or, *da dí*)	of this.
Instr.	دې *de* (or *dí*)	this.
Dat.	دَې ته *de ta* (or *dí ta*)	to this.
Acc.	دا *dá*,	this.
Abl.	دِې نه له *la de na* (or, *la dí na*)	from this.

Plural (masc. and fem.)

Nom.	دا *dá*,	these.
Gen.	دا د ې *da de** (or دا دیو *da de'o**)	of these.
Instr.	دې *de* (or دیو *de'o*)	these.
Dat.	دې ته *de ta* (or دیو ته *de'o ta*)	to these.
Acc.	دا *dá*,	these.
Abl.	دې نه له *la de na* (or دیو نه له *lade'o na*)	from these.

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* In some manuscripts these inflexions are not observed: thus, in some copies of the *Rasheed-ul-Bayán*, پدا شان *pa dá shán*, After this fashion: که پدا اَوه عَمل کَړې *ka pa dá awa amal kaṛe*, "If thou actest upon these seven" (precepts). In conversation the inflexions are always observed.

دَا سَمَي this man; دَا بنځه this woman.

Sing. When the pronoun stands alone, in the obl. case دِ is used for the masculine and دي for the feminine; دَدَا قلَم رَاوَړَه: bring his pen; دَدي قلَم رَاوَړَه bring her pen, in connexion with a noun no difference of gender is observed; دَدي سَړي ; دَدي بنځي.

وَقت دَا دَ نِږَدي مَانَر دِيگَر the time of that yellowish other prayer, i.e. the time of that prayer before sunset
Fatha Afg. Diwan.

a. 38. l. 3. نه وُچات وائي Say not to any body.

86. For the declension of دغه *dagha*, which is not in common use, the reader is referred to that of هغه *hagha*, Art.

87. The Possessive Pronoun خپُل *khpul* is declined throughout like an Adjective of the 1st Declension (Art. 38). It is always used instead of the personal pronouns when they refer to the same person as the nominative or instrumental cases to the verb. Examples :—

ما خپُل آس ووهه *má khpul ás wawahu*, I beat my horse—not ما څما آس ووهه *má zmá ás wawahu*; ما خپُلي مور ته وويل *má khpule mor ta wawel*, I said to my mother,—not ما څما مورته وويل *má zmá mor ta wawel*, دخپُل پلار حُکم ومنه *Dakhpul plár hukm wamana*, obey your father's order—not, ستا ده پلار حُکم ومنه *stá da plár hukm wamana*.

88. څوک *sok*, the indefinite pronoun is declined like څوک *sok*, the Interrogative. It is used exclusively for human beings. Thus څوکسَړي *sok saṛai*, any man; چاسَړي ته مي وَرکه *chá saṛí ta me warku*, I gave it to some person. It is sometimes used as a substantive as in the following instance: ظُلم په چامه کَړَه *zulm pa cha ma kaṛa*, do not oppress any one; څوک راغلي دي *sok rághlai dai?* Has any one come?

89. څه *sa*, some, any, (human beings, animals, or things) is not subject to inflexion. Examples: څهسړي *sa saṛi*, any persons; څهآسونه *sa ásúna*, any horses: ستاپه وطن کي څه وُنې دي *stá pa watanke sa wune dí?* Are there any trees in your country?

90. څه *sa*, like څوک *sok*, is often used as a substantive, as in the following instances: څه دي معلُوم کَړَي دَي *sa de malúm kaṛai dai*, have you found out any thing?

ځه دي روَړي دَي *sa de ráwṛai dai?* have you brought any thing?

91. Besides the above the following indefinite pronouns are in common use: یو *yo*, one: بَل *bal*, another, a second, the other: نور *nor*, other, more, the rest: ځَنَي *zane*, some: ډیر *ḍer*, many: ټول *ṭol* and واړه *wáṛa*, all دواړه *dwáṛa*, both: هر *har*, every: فلانَي *falánai*, or فلانکي *falánkai*, a certain one: دُمره *dumra*, هومره *húmra*, or هونبره *húmbra*, so many, so much: and هیڅ *hes*, nothing.

92. Of the above یو *yo*, بَل *bal*, and هر har, are declined in the singular number only, like Adjectives of the 1st declension, and become یوه *yawa* بله *bula*, and هره *hara* respectively in the feminine: نور *nor*, ټول *ṭol*, and ډیر *ḍer*, which are obviously plural masculines, follow the plural of the 1st declension in both masculine and feminine: فلاني *falánai*, follows the singular of the 2nd declension: ځَني *zane* becomes ځَنو *zano* in the inflected cases: دُمره *dumra*, هومره *humra* and هیڅ *hes* are indeclinable.

93. The following are some of the compound indefinite pronouns in common use:

یو بَل *yo-bal*, one other: بَل څوک *bal-sok*, some other: نورڅوک *nor-sok*, some others: بَل څه *bal-sa*, some other (thing): نور څه *nor-sa*, some other (things): نورټول *nor-tol*, all the rest: نورډیر *nor-ḍer*, many other: هرڅوک *har-sok*, and هریو *har-yo*, every one: هرڅه *har-sa*, every thing: کُم یو *kum-yo*, what one? which one? which? هیڅوک *hesok*, no one: هرڅو *har-so*, however many, etc. etc.

ئۇلار wird nur im Plu. gebraucht, allein Lehrer sind das gesammte
der vor. Pas. ist: ئۇلار.

بىلەن، بىل ؛ نۇرى شۇمى ؛ نۇر سىرى ؛ بىلە شۇنده ؛ بىل سىرى
is only used in the Sing; and نۇر and نۇرى only in the Plu
يۇ دىبلە سىرە one with the other; Pas. يۇ دىبلى سىرە

ئۇبلىت one against (with) the other,

ئايرىلىت one from the other.

Chapter V.

OF VERBS.

94. Verbs in Pooshtoo, as in other languages, are of two kinds, namely, active or transitive, and neuter or intransitive.

95. The terminations اَوَل *awal* and اَل *al* are almost invariably denotive of the infinitive mood (which is to be regarded as the root) of active verbs, and the termination يِدل *edal* or *ídal* of the infinitive mood of neuter verbs. With *one* exception* no active verb terminates in يِدل *edal*, and no neuter verb in اَوَل *awal*; a very few neuter verbs terminate in اَل *al*.

96. The moods will be considered as five in number, namely, the infinitive, the indicative, the imperative, the subjunctive, and the conditional.

97. The tenses will be considered as seven in number, namely, the present, the imperfect, the indefinite perfect, the definite perfect, the pluperfect, the future, and the second or doubtful future.

98. Each of the tenses has a singular and plural number, and in each number there are three persons, answering to the first, second and third persons of the personal pronouns.

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* آوريدل *Awaredal*, to hear.

99. Many of the tenses are formed by uniting with the past participle of the verb the tenses of what, from the use thus made of them, may be called the auxiliary verbs, يم *yam*, I am, (infinitive wanting) and کيدل *kedal* to become. These verbs are thus declined.

I. يم *Yam*, I am.

INDICATIVE MOOD.

Present Tense.

Singular. يَم *yam*, يي *ye*, دَي *dai*,* (fem. دَه *da*,) I am, thou art, etc.

Plural. يُو *yú*, يئي *yaí*, دي *dí*, We are, ye are, they are.

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* شته *Shta*, or اشته *ishta* is frequently used for the third person singular and plural (masc. or fem.) of this tense instead of دَي, ده, دي and دِي respectively, and نشته *nishta* for the negative form نه دَي *na dai*, &c. and sometimes both forms are employed together. Examples:

آس دي اِشته *Ás de ishta?* Have you a horse? not آس دي دَي *ás de dai?* دَلته څه لرگَي اِشته يا نشته; *dalta sa largai ishta, yá nishta,* is there any wood here, or not,—not څه لرگي دَي يا نه دَي *sa largai dai, yá na dai?* لار اِشته که نشته *Lár ishta, ka nishta?* is there a way or not?—not لار دي يا نه دي *lár dai yá na dai?* لار نشته دَي *Lár nishta dai*, there is no road; شته دي *Shta dai*, there *is*, (emphatic.)

It may be observed that when the form اِشته *ishta* is employed by the speaker or questioner, the same or corresponding form is always used by the answerer. Thus: آس دي اِشته *ás de ishta*, have you a

Future.

Sing.		Plur.
زه به یم	I shall be	مونگ به یو
ته به یې		تاسي به یئ
هغه به وي		هغه به وي

(In Future هغه به یې)

کدامر نهي نه وای

Perfect Indefinite.

Singular. وُم *wum*, وي *we*, وُ *wu*, (fem. وَ *wa*,) I was, thou wast, etc.

Plural. وُو *wú*, وئي *waí*, وُو *wú*, (fem. وِي *we*,) We were ye were, etc.

(*Future.*)

Singular. وُم به *ba wum*, وي به *ba we*, وِي به *ba wí*, I, etc. shall or will be.

Plural. وُو به *ba wú*, وئي به *ba waí*, (وِي به *ba wí*, We, etc. shall or will be.

~~SUBJUNCTIVE MOOD.~~

Perfect Indefinite.

Singular. وُم به *ba wum*, وِي به *ba we*, وُ به *ba wu*, (fem. وَ به *ba wa*,) I, thou, etc. would have, should have, been.

Plural. وُو به *ba wú*, وئي به *ba waí*, وُو به *ba wú*, (fem. وي به *ba we*,) We, ye, etc. would have, should have, been.

---

horse? هو آس مَي اشته *Ho : ás me ishta*, Yes: I have a horse. It is difficult to lay down a definite general rule for the employment of دَي *dai*, and اِشته *ishta*, but very little practice in the language will enable the learner to discriminate between the two, and apply them correctly in conversation.

CONDITIONAL MOOD.

Distinguished by the prefatory *ka*, if.

Present Tense.

Singular. وُم كه *ka wum*, وِي كه *ka we*, وِي كه *ka wí*, If I, thou, etc. were or should, be.

Plural. وُو كه *ka wú*, وُي كه *ka waí*, وِي كه *ka wí*, If we, etc. were, or should be.

Pluperfect Tense.

Singular. وَي كه *ka wai*, If I, thou, he, she, it, had been.

Plural. وَي كه *ka wai*, If we, ye, they, had been.

The remaining moods and tenses of this verb are wanting.

II.—كيدل *Kedal*, to become.

INDICATIVE MOOD.

Present Tense.

Singular. كيبِم *kegam*, كيبِي *kege*, كيبِي *kegí*, I, thou, he, etc. am, art, etc. becoming.

Plural. كيبِو *kegú*, كيبِئ *kegaí*, كيبِي *kegí*, We, ye, they, are becoming.

كَهْ وَايْ according to the Kandahar dialect.

كَهْ اَمَرْ نَهْيْ نَهْ وَايْ

p. 37. l. 1. If these had been the consequence to this condition is: it would not have been from this passage, that each other.

to command or prohibition on the prophet. پَرْنَبِيْ بِالنَّدِ سَبَبْ نَهْ وَيْ it sems to كَهْ and بَ correspond to

In compounds the initial كَ is dropped; غَلَطِيدَلْ to become wrong; a fault. حَصَّلِيدَلْ to result.

The subjunctive is also occasionally used instead of the Imperfect شوم

Instead of شُدَه they use often: شَدَه

Perfect Indefinite or Aorist.

		Singular.		
I.	زه وُشوَم	za wo-shwam.	زه وُشّوَلَم	
II.	ته وشوې	or:	ته وُشّوَلې	
III	masc. هغه وُشَه		هغه وُشَدَه masc.	
	هغه وُشوَه		هغه وشّوَلَه fem.	
		Plur.		
I.	موږ وُشُوو		موږ وُشّوَلُو	
II.	تاسې وُشوئ		تاسې وُشّوَلئ	
III. masc.	هغه وُشُوَ		هغه وُشّوَل masc.	
	هغه وُشوَڈ		هغه وُشّوَلې fem.	
	هغه وشَوَل			
fem.	هغه وُشوې			
	هغه وُشوَلې			

Imperfect Tense.

(I, etc. was becoming.)

Singular. كيدلم *kedalam*, or كيدَم *kedam*, كيدلي *kedale*, or كيدي *kede*, كيدل *kedal*, or كيدهٔ *kedu*, (fem. كيدله *kedala*, or كيدهٔ *keda*.)

Plural. كيدَلُو *kedalú*, or كيدُو *kedú*, كيدلي *kedalaí*, or كيدي *kedaí*, كيدل *kedal*, (fem. كيدلي *kedale*.)

~~*Perfect Indefinite.*~~ *Imperfect.*

(I, etc. became.)

Singular. شوُم* *shúm*, شوي *shwe*, شو† *sho*, or شُهٔ *shu*, (fem. شوهٔ *shwa*.)

Plural. شُو *shú*, شويَ *shwáí*, شُو *shú*, or شول *shwal*, (fem. شوي *shwe*, or شولي *shwale*.)

Perfect Definite.

(I, etc. have become.)

Singular. يم شوِي *shawai*‡ *yam*, يي شوي *shawai ye*, شويَ دَي *shawai dai*, (fem. ده شِوي *shiwí da*.)

---

* Written also شُم *shum*. *Vide* Note at Art. 5.

† The letter و (vide Art. 108) is often prefixed to the third person of this tense, which then becomes وشو *washo*, وشَوهٔ *washwa*, etc etc.

‡ *Fem.* يم شِوِي *Shiwí yam*, etc.

Plural. شوي يو* *shiwí yú*, شوي يئ *shiwí ya'í*, شوي دي *shiwí dí.*

Pluperfect.

(I, etc. had become.)

Singular. شَوِي وُم *shawai*† *wum*, شَوِي وي *shawai we*, شوي وه *shawai wu*, (fem. شوي وه *shiwí wa.*)

Plural. شوي وُو *shiwí wú*, شوي وئ *shiwí wa'í*, شوي وو *shiwí wú*, (fem. شوي وي *shiwí we.*)

Future Tense.

(I, etc. shall, or will, become.)

Singular. به شُم *ba shum*, به شِي *ba she*, به شِي *ba shí.*

Plural. به شُو *ba shú*, به شُئي *ba shaí*, به شِي *ba shí.*

2nd Future.

(I, etc. probably shall or will have become.)

Singular. شَوي به وُم *shawai*‡ *ba wum*, شَوي به وي *shawai ba we*, شَوِي به وي *shawai ba wí.*

Plural. شِوِي به وُو *shiwí ba wú*, شِوِي به وئي *shiwí ba waí*, شِوِي به وِي *shiwí ba wí.*

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* It is a peculiarity of this verb, which it shares with the verb كَوَل, the conjugation of which is given farther on (Art. 103) that the short vowel, *zabar*, of the first syllable of the participle becomes *zer* in the feminine gender, and in the plural number.

† *Fem.* شِوِي وُم *Shiwí wum*, etc.

‡ *Fem.* شِوِي به وم *Shiwí ba wum*, etc.

IMPERATIVE MOOD.

Singular. شُم *shum*, let me become, شَه *sha*, or كيرِه *kega*, become thou, شي *shí*, let him, etc. become.

Plural. شُو *shú*, let us become, شَدُي *shaí*, or كيرِي *kega'í*, become ye, شي *shí*, let them become.

SUBJUNCTIVE MOOD.

Present Tense.

(I, etc. may, might, should, etc. become.)

Singular. شُم *shum*, شِي *she*, شِي *shí*.

Plural. شُو *shú*, شَدُي *shaí*, شِي *shí*.

Pluperfect Tense.

(I, etc. would have, should have become.)

Singular. شَوَي بِه وُم *shawai ba wum*,* شَوَي بِه وِي *shawai ba we*, شَوَي بِه وُ *shawai ba wu*, (fem. شِوِي بِه وَ *shiwí ba wa.*)

Plural. شِوِي بِه وُو *shiwí ba wú*, شِوِي بِه وُي *shiwí ba wa'í*, شِوِي بِه وُو *shiwí ba wú*, (fem. شوي به وي *shiwí ba we.*)

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* *Fem.* شوي به وُم *Shiwí ba wum.*

CONDITIONAL MOOD.

Present Tense.

(If I, etc. may or should become.)

Singular. كه شُم *ka shum*, كه شِي *ka she*, كه شِي *ka shí.*

Plural. كه شُو *ka shú*, كه شئي *ka shaí*, كه شَي *ka shí.*

Perfect Definite.

(If I, etc. have, should have, become.)

Singular. كه شوَي وُم *ka shawai* wum*, كه شوَي وي *ka shawai we*, كه شوَي وي *ka shawai wi.*

Plural. كه شِوِي وُو *ka shiwí wú*, كه شِوِي وئي *ka shiwí waí*, كه شِوِي وِي *ka shiwí wí.*

Pluperfect Tense.

(If I, etc. had become.)

Singular. كه شوَي وَي *ka shawai† wai.* If I, thou, he, etc. had become.

Plural. كه شِوِي وَي *ka shiwí wai.* If we, ye, they, had become.

Participle.

Masc. شوَي *shawai*, become. *Fem.* شِوِي *shiwí.*

Gerund.

كيدله *kedala* or كيده *keda*, becoming.

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* *Fem.* كَه شِوِي وُم *ka shiwí wum*, etc.

† *Fem.* كه شِوِي وي *ka shiwí wai*, etc.

پکښتو وشتو two inflected Infinitives, from: سول
کښول to bend, to make crooked; وشتل to strike; throw;

et ground is formed in the following way: د خُدای ثنا دکړو دَه
God's praise is to be performed; ذکر کړو = ذکر لو
دا سړی د وهلو دی this man is to be beaten; دا خبره د آوریدلو ده
this word is to be heard.

III pers. Plur. the form with affixed n is in frequent use: وُهِين h. 38, l. B.

100. The following paradigm shows the conjugation of a regular transitive verb in the active and passive voices.

Inf. وَهَل *wahal*—to beat, inflected: وَهَلُو / وَهُو

Active Voice.

INDICATIVE MOOD.

Present Tense.

(I, etc. beat, or am beating.)

Sing. 1. وهَم *waham.*	2. وهِي *wahe.*	3. وهِي *wahí.*
Plur. 1. وهُو *wahú.*	2. وهئَي *wahaí.*	3. وهِي *wahí.*

Imperfect Tense.

(I, etc. was beating.)

Sing.	ما	*Má**	*Masc.* وهَل *wahal*, or وهلهُ *wahalu.*
	تا	*Tá*	
	هغه	*Hagha*	*Fem.* وهلَه *wahala*, or وهَه *waha.*
Plur.	مُنګ	*Mung*†	*Masc.* وهَل *wahal.*
	تاسُو	*Tású*	
	هغو	*Hagho*	*Fem.* وهِلي *wahale*, or وهِي *wahe.*

---

* The personal pronouns in this, and the other past tenses, are put in the Instrumental case, for the explanation of which the reader is referred to Art. 9.

† Or مونګ *múng*. Compare the Note at Art. 5.

+ When the Infinitive is used with a preposition, the inflected stake is then like the obl. case of the plural; cf. پس له آویدلو Dorn Chrest. p. 2. l. 12: after hearing.

Perfect Indefinite.

(I, etc. beat.)

Sing.	مه *Má*	*Masc.* ووهَل *wawahal*, or ووهَ *wawaha*.	
	تَ *Tá*		
	هغه *Hagha*	*Fem.* ووهلَه *wawahala*, or ووهَ *wawaha*.	
Plur.	مُنگ *Mung*	*Masc.* ووهَل *wawahal*.	
	تاسُو *Tású*	*Fem.* ووهلِي *wawahale*, or ووهِي *wawahe*.	
	هغو *Hagho*		

Perfect Definite.

(I, etc. have beaten).

Sing.	ما *Má*	*Masc.* وهلَي دَی *wahalai dai*.	
	تا *Tá*		
	هغه *Hagha*	*Fem.* وهلِي ده *wahalí da*.	
Plur.	مُنگ *Mung*	*Masc.* وهلِي دِي *wahalí dí*.	
	تاسُو *Tásû*	*Fem.* وهلِي دي *wahalí dí*.	
	هغو *Hagho*		

Pluperfect.

(I, etc. had beaten.)

Sing.	ما *Má*	*Masc.* وهلَي وُه *wahalai wu*.	
	تا *Tá*		
	هغه *Hagha*	*Fem.* وهلِي وَه *wahalí wa*.	
Plur.	مُنگ *Mung*	*Masc.* وهلِي وُو *wahalí wú*.	
	تاسُو *Tású*	*Fem.* وهلِي وِي *wahalí we*.	
	هغو *Hagho*		

شول otherwise: سوَل

Imperative.

Sing.		Plur.	
سْوَخْ		سْوَخِي	

Present Tense.

Sing.		Plur.	
زَهْ شْوَخُمْ		مُوزْ شْوَخُو	
تَ شْوَخِي		تاسي شْوَخِي	
هَغَ شْوَخِي		دُويْ شْوَخِي	

Future.

وَهْ بَهْ سْوَخُمْ		مُوزْ بَهْ وَهْ شْوَخُو	
وَهْ بَ سْوَخِي		تاسي بَهْ وَهْ شْوَخِي	
وَهْ بَهْ سْوَخِي		دُويْ بَهْ وَ سْوَخِي	

Imperfect.

زَهْ وَ شْوَمْ يا زَهْ شْوَلُمْ		مُوزْ شْوُ يا مُوزْ شْوَلُو	
تَ شْوِيْ يا تَ شْوَلِي		تاسي سْوَسْتَ يا تاسي سْوَلَسْتَ	
هَغَ سْوُ يا هَغَ شْوَلُو		دوي شْوَهْ يا دُويْ شْوَلُو	

Aoriste.

زَهْ وَهْ شْوَمْ		مُوزْ وَهْ شْوُ	
تَ وَهْ شْوِيْ		تاسي وَهْ شْوَسْتَ	
هَغَ وَهْ سْوُ		دُويا وَهْ شْوَهْ	

مُوبز شوِيْ يُو	*Perfect.*	زه شوِيْ يمّ
تاسِيْ سوِيْ ياست		تر شوَيْ يْ
دُويْ شوِيْ دِيْ		هَغر سوَيْ دَيْ

Pluperfect.

مُوبز شوِيْ وُ		زه سوَيْ وَمّ
تاسِيْ شوِيْ وَسْت		تر سوَيْ وِيْ
دُويْ شوِيْ وو		هَغر سوِيْ وه

Future Subjunctive.

مُوبز بر سوِيْ يُو	*I shall have been.*	شوَيْ بر يمّ
تابر شوِيْ ياست		تر بر سوَيْ يِ
دويْ بر سوِيْ وِيْ		هَغر بر سوَيْ وِيْ

مُوبز وه شوَايْ	زه وَه شوَايْ
تاسِيْ وَه شوَايْ	تر وَه شوَايْ
دُويْ وَه شوَايْ	هَغر وَه شوَايْ

Part. pres. sing شوُنکيْ	*Part. pres. plur.* شوُنکيْ
Part. past. sing. شوَيْ	*Part. past plur.* شوِيْ

Future.

(I, etc. shall or will beat.)

Singular. 1. بہ ووهَم *ba wawaham.*

2. بہ ووهِي *ba wawahe.*

3. بہ ووهِي *ba wawahí.*

Plural. 1. بہ ووهُو *ba wawahú.*

2. بہ ووهئِي *ba wawahaí.*

3. بہ ووهِي *ba wawahí.*

2nd (or Doubtful) Future.

(I, etc. shall, will, have beaten.)

Sing. ما *Má* } *Masc.* وهلَي بہ وِي *wahalai ba wí.*
تا *Tá* }
هغه *Hagha* } *Fem.* وهلِي بہ وِي *wahalí ba wí.*

Plur. مُنگ *Mung* } *Masc.* وهلِي بہ وي *wahalí ba wí.*
تاسُو *Tású* }
هغو *Hagho* } *Fem.* وهلِي بہ وي *wahalí ba wi.*

IMPERATIVE MOOD.

Singular. 1. ووهَم *wawaham*, let me beat.

2. ووهَه *wawaha*, beat thou.

3. ووهِي *wawahí*, let him beat.

Plural. 1. ووهُو *wawahú*, let us beat.

2. ووهئِي *wawaha'í*, beat ye.

3. ووهِي *wawahí*, let them beat.

SUBJUNCTIVE MOOD.

Present Tense.

(I, etc. may, might, or should beat.)

Sing. 1. وهَم *waham*, or ووهَم *wawaham*, (like the present indicative.)

Plur. 1. وهُو *wahú*, or ووهُو *wawahú*, (ditto ditto.)

Pluperfect Tense.

(I, etc. would have, should have, beaten.)

Sing	ما *Má*	*Masc.* وهلَي به وُه *wahalai ba wu.*	
	تا *Tá*		
	هغه *Hagha*	*Fem.* وهلِي به وَه *wahalí ba wa.*	
Plur.	مُنگ *Mung*	*Masc.* وهلِي به وُو *wahalí ba wú.*	
	تاسو *Tású*		
	هغو *Hagho*	*Fem.* وهلِي به وِي *wahalí ba we.*	

CONDITIONAL MOOD.

Present Tense.

(If I, etc. beat, or should beat.)

Sing. 1. وهَم کَه *ka waham*, or ووهَم *wawaham*, etc. (like the present subjunctive.)

Plur. 1. وهُو کَه *ka wahú*, or ووهُو *wawahú*, etc. (ditto ditto.)

Pluperfect Tense.

(If I, etc. had beaten.)

Sing.	كه ما *Ka má*	*Masc.* وهلَيِ وَي *wahalai wai.*
	كه تا *Ka tá*	
	كه هغه *Ka hagha*	*Fem.* وهلِي وَي *wahalí wai.*
Plur.	كه مُنگ *Ka mung*	*Masc.* وهلي وَي *wahalí wai.*
	كه تاسو *Ka tású*	
	كه هغو *Ka hagho*	*Fem.* وهلَي وَي *wahalí wai.*

INFINITIVE MOOD.

وهَل *wahal*, to beat.

Participle.

Masc. وهلَي *wahalai*, or وهلَي شوَي *wahalai shawai*, beaten.

Fem. وهلِي *wahalí*, or وهلِي شوِي *wahalí shiwí.*

Gerund.

وهلَه *wahala*, or وهَ *waha*, or وهَل *wahal*, beating, a beating.

Passive Voice.

INDICATIVE MOOD.

Present Tense.

(I, etc. am beaten.)*

Singular.	1.	وهلَي شم	*wahalai sham.*
	2.	وهلِي شِي	*wahalai she.*
	3.	وهلِي شِي	*wahalai shí*
Plural.	1.	وهلِي شُو	*wahalí shú.*
	2.	وهلِي شدُي	*wahalí shaí.*
	3.	وهلِي شِي	*wahalí shí.*

Imperfect Tense.

(I, etc. was being beaten.)

Singular.	وهلَي كيدَم	*wahalai kedam*, etc.
Plural.	وهلِي كيدُو	*wahalí kedú*, etc.

Perfect Indefinite.

(I, etc. was beaten.)

Singular.	وهلَي شُم	*wahalai shum*, etc.
Plural.	وهلِي شُو	*wahalí shú*, etc.

Perfect Definite.

(I, etc. have been beaten.)

Singular.	وهلَي شوَي يم	*wahalai shawai yam*, etc.
Plural.	وهلِي شِوِي يو	*wahalí shiwí yú*, etc.

* وهلَي كيرَم *wahalai kegam*, I am being beaten, etc.

Pluperfect Tense.

(I, etc. had been beaten.)

Singular. وهلَي شوَي وُم *wahalai shawai wum*, etc.
Plural. وهلِي شِوِي وو *wahalí shiwí wú*, etc.

Future Tense.

(I, etc. shall or will be beaten.)

Singular. وهلَي به شُم *wahalai ba shum*, etc.
Plural. وهلِي به شُو *wahalí ba shú*, etc.

Second Future.

(I, etc. shall, or will, have been beaten.)

Singular. وهلَي شوَي به وُم *wahalai shawai ba wum*, etc.
Plural. وهلِي شِوِي به وو *wahalí shiwí ba wú*, etc.

IMPERATIVE MOOD.

Singular. 1. وهلَي شُم *wahalai shum*, let me be beaten.
2. وهلَي شَه *wahalai sha*, be thou beaten.
3. وهلَي شِي *wahalai shí*, let him be beaten.

Plural. 1. وهلَي شُو *wahalí shú*, let us be beaten.
2. وهلِي شئي *wahalí shaí*, be ye beaten.
3. وهلِي شي *wahalí shí*, let them be beaten.

SUBJUNCTIVE MOOD.

Present Tense.

(I, etc. may, might, should be beaten.)

Singular. وهلَي شُم *wahalai shum*, etc.
Plural. وهلِي شُو *wahalí shú*, etc.

Pluperfect Tense.

(I, etc. should have been, would have been, beaten.)

Singular. وهلَي شوَي به وُم *wahalai shawai ba wum*, etc.
Plural. وهلِي شِوِي به وو *wahalí shiwí ba wú*, etc.

CONDITIONAL MOOD.

Present Tense.

(If I, etc. am, or should be, beaten.)

Singular. كه وهلَي شُم *ka wahalai shum*, etc.
Plural. كه وهلِي شُو *ka wahalí shú*, etc.

Pluperfect.

(If, I, etc. had been beaten.)

Singular. كه وهلَي شوَي وَي *ka wahalai shawai wai*, etc.
Plural. كه وهلِي شِوِي وَي *ka wahalí shiwí wai*, etc.

INFINITIVE MOOD.

وهلَي كيدل *wahalai kedal*, to be beaten.

Participle.

وهلَي شوَي *wahalai shawai*, beaten, or been beaten.

Gerund.

وهلَي كيدله *wahalai kedala*, (or *keda*) the being, or becoming, beaten.

101. The following paradigm shows the conjugation of a regular intransitive, or neuter verb.

INFINITIVE MOOD.

ويريدل *Weredal*, to be afraid.

INDICATIVE MOOD.

Present Tense.

(I, etc. am afraid.)

Singular.		*Plural.*	
1. ويريبم	*weregam.*	1. ويريبو	*weregú.*
2. ويريبي	*werege.*	2. ويريبئي	*weregaí.*
3. ويريبي	*weregí.*	3. ويريبي	*weregi.*

Imperfect Tense.

(I, etc. was being afraid.)

Singular.

1. ويريدلم *weredálam*, or ويريدم *wéredam.*
2. ويريدلي *weredale*, or ويريدي *werede.*
3. ويريدل *weredal*, or ويريدە *weredu*, (fem. ويريدلە *weredala*, or ويريدَە *wereda.)*

Plural.

1. ويريدلو *weredalú*, or ويريدو *weredú.*
2. ويريدلئي *weredala'í*, or ويريدئ *wereda'í.*
3. ويريدل *weredal*, (fem. ويريدلي *weredale*, or ويريدي *werede.)*

Perfect Indefinite.

(I, etc. was afraid.)

Singular.

1. وويريدم *wáweredam.*
2. وويريدي *wawerede.*
3. وويريدە *waweredu*, (fem. وويريدَە *wawereda.)*

Plural.

1. وويريدو *waweredú.*
2. وويريدئي *wawereda'í.*
3. وويريدل *waweredal*, (fem. وويريدي *wawerede.)*

Perfect Definite.

(I, etc. have been afraid.)

Singular.

1. ويريدلي يم *weredalai* yam.*
2. ويريدلي ئي *weredalai* ye.*
3. ويريدلي دي *weredalai* dai.†*

Plural.

1. ويريدلي يو *weredalí yú.*
2. ويريدلي ئيي *weredalí ya'í.*
3. ويريدلي دي *weredalí dí.*

Pluperfect.

(I, etc. had been afraid.)

Singular.

1. ويريدلي وم *weredalai‡ wum.*
2. ويريدلي وي *weredalai‡ we.*
3. ويريدلي وه *weredalai‡ wu.§*

Plural.

1. ويريدلي وو *weredalí wú.*
2. ويريدلي وئي *weredalí wa'í.*
3. ويريدلي وو *weredalí wú.‖*

---

* Fem. ويريدلي *waredalí.*

‡ Fem. ويريدلي *weredalí.*

‖ Fem. وي *we.*

† Fem. دە *da.*

§ Fem. وە *wa.*

Future.

(I, etc. shall or will be afraid.)

Singular.

1. به ووريږم *ba wáweregam.*
2. به ووريږي *ba wáwerege.*
3. به ووريږي *ba waweregí.*

Plural.

1. به ووريږو *ba wawéregú.*
2. به ووريږئ *ba waweregá'í.*
3. به ووريږي *ba waweregí.*

2nd Future.

(I, etc. shall have, will have (probably) been ashamed.)

Singular.

1. به وم ويريدلَي *weredálai* ba wum.*
2. به وي ويريدلَي *weredálai* ba we.*
3. به وي ويريدلَي *weredálai* ba wí.*

Plural.

1. به وو ويريدلي *weredalí ba wú.*
2. به وئي ويريدلي *weredalí ba wa'í.*
3. به وي ويريدلي *weredalí ba wí.*

---

* Fem. ويريدلي *weredalí.*

IMPERATIVE MOOD.

Singular.

2. ويريږه (*werega*, or وويريږه *wawerega*, be thou afraid.

Plural.

2. ويريږئي *werega'í*, or وويريږئي *wawerega'í*, be ye afraid.

SUBJUNCTIVE MOOD.

Present Tense.

(I, etc. may, might, should be, afraid.)

Singular.

1. ويريږم *weregam*, or وويريږم *wawerega'm*.
2. (Like the present indicative), etc. etc.

Pluperfect.

(I, etc. should have, would have been afraid.)

Singular.

1. ويريدلي به وُم *weredalai* ba wum*.
2. ويريدلي به وي *weredalai* ba we*.
3. ويريدلي به وه *weredalai* ba wu*.†

Plural.

1. ويريدلي به وُو *weredalí ba wú*.
2. ويريدلي به وُئي *weredalí ba wa'í*.
3. ويريدلي به وو *weredalí ba wú*.‡

---

* Fem. ويريدَلي *weredalí*. † Fem. وَه *wa*. ‡ Fem. وي *we*.

CONDITIONAL MOOD.

Present Tense.

(If I, etc. am or should be afraid.)

1. كه وويريږم *ka waweregam.*
2. (Like the present subjunctive), etc. etc.

Pluperfect Tense.

(If I, etc. had been afraid.)

Singular.

1. كه زه ويريدلي وي *ka za weredalai* wai.*
2. كه ته ويريدلي وي *ka ta weredalai* wai,* etc. etc.

Participle.

ويريدلي *weredalai,** afraid.

Gerund.

ويريدله *weredala,* or ويريده *wereda,* the being afraid, or fearing.

102. All regular transitive verbs are conjugated like وَهَل *wahal,* to beat, and all regular intransitive verbs like ويريدلَ *weredal,* to be afraid: but a great many verbs, both transitive and intransitive are irregular in their conjugation, and follow no definite rule, particularly in the formation of the present tense and its derivatives. A table of the most common irregular verbs will be given hereafter. (Vide Art. 149.)

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* Fem. ويريدلي *weredalí.*

103. Active verbs which are derived from adjectives very generally form most of their past tenses, and the imperative mood, by uniting the past tenses, and imperative mood of the verb کَوَل *kawal*, to do or make, with the adjective, which in these tenses resumes its primitive form. In like manner many neuter verbs of the same class resolve themselves in the past tenses, etc. into adjectives in compound with the tenses of کیدل *kedal*, to become. Thus سپینَوَل *spínawal*, to whiten, perfect definite سپین کړَي دي *spín kaṛai dai*, has whitened, imperative mood سپین که *spín ka*, whiten: مَاتیدل *mátedal*, to be broken, perfect indefinite (3rd person) مات شُه *mát shu*, broke, or became broken. The conjugation of کیدل *kedal*, has already been given: کَوَل *kawal*, which is extremely irregular, is conjugated as follows:

INFINITIVE MOOD.

کَوَل *kawal*,* to do, or make.

---

* In many of the Pooshtoo authors, we find frequent use made of a cognate form of the verb کَوَل *kawal*, namely, کړَل *kaṛal*, which has precisely the same meaning. This cognate form, though not used in all its tenses in the spoken Pooshtoo of the present day, nevertheless reappears in many of those of کول *kawal*, as given in the text, (vide the participle). If the reader will keep this in mind the irregularities of this otherwise most puzzling verb will lose much of their difficulty.

Besides the other difficulties of this verb the pronunciation of the infinitive mood کول, is somewhat peculiar. The ک is sounded low down in the throat, more like the Arabic ق, and the first *zabar* has almost the sound of و, as if the word were کوَول.

INDICATIVE MOOD.

Present Tense.

(I, etc. do, or make, or am doing, or making.)

Sing. 1. کَوم *kawam.* 2. کوِي *kawe.** 3. کوِي *kawí.*

Plur. 1. کوُو *kawú.* 2. کوئي *kawaí.* 3. کوِي *kawí.*

Imperfect Tense.

(I, etc. was doing, or making.)

Sing.	ما *má,*	Masc.	کوَل *kawal,* or کوُه *kawu.*
	تا *tá,*	Fem.	کوَله *kawala,* or کوَه *kawa.*
	هغه *hagha,*		
Plur.	مُنګ *mung,*	Masc.	کوَل *kawal.*
	تاسُو *tású,*	Fem.	کولِي *kawale,* or کوِي *kawe.*
	هغو *hagho,*		

Perfect Indefinite.

(I, etc. did, or made.)

Sing.	ما *má,*	Masc.	وُکَه *wukú,* or وکړَل *wakaṛal.*†
	تا *tá,*	Fem.	وکړَه *wakaṛa,* or وکړَله *wakaṛala.*
	هغه *hagha,*		
Plur.	مُنګ *mung,*	Masc.	وکړَل *wakaṛal.*
	تاسُو *tású,*	Fem.	وکړِي *wakaṛe,* or وکړَلِي *wakaṛale.*
	هغو *hagho,*		

---

* In the Pooshtoo authors it is not unusual to find کاندي *kánde, kándí,* for the 2nd and 3rd persons singular respectively of this tense.

† Also وکړ *kaṛ.*

III pers. Sing: كَ he does; also only: ك; or negative neg: كَكَ; he does not
or Plur.

وِينَ or وِي instead of: كَوِي; p. 36; l. 5.
from وَل instead of كَوَّل.
فَارُوا رُوا كَوِينَ p. 38; l. 7:
unlawful they make lawful. f. also: بُويَوِينَ p. 38; l. 11; from
بُويَوَل to smell. — p. 38. l. 3.
أَمَدِينَ نَتْحُوكَ لَبَدَ they prevents not
any body from bad (evil)

sing. m. ماكمه sing. fem. ماكمه
Plur. m. ماكمه ماكمو } Plur. fem. ماكمه‌لي (mā kmelē).

sing. m. كه (kah); fem. كه (kah.
Plur. m. كه (kah) fem. كمي (kmē).

Perfect Definite.

(I, etc. have done, or made.)

Sing.	ما *má*,	Masc.	کړَي دي *kaṛai dai.*
	تا *tá*,	Fem.	کړِي دَه *kiṛí* da.*
	هغه *hagha*,		
Plur.	مُدګ *muṅg*,	Masc.	کړِي دي *kiṛí dí.*
	تاسُو *tású*,	Fem.	کړِي دِي *kiṛí dí.*
	هغو *hagho*,		

Pluperfect Tense.

(I, etc. had done, or made.)

Sing.	ما *má*,	Masc.	کړَي وُه *káṛai wu.*
	تا *tá*,	Fem.	کړِي وَه *kiṛí wa*
	هغه *hagha*,		
Plur.	مُدګ *muṅg*,	Masc	کړِي وُو *kiṛí wú.*
	تاسُو *tású*,	Fem.	کړِي وي *kiṛí we.*
	هغو *hagho*,		

Future.

(I, etc. shall, or will, do, or make.)

Sing. 1. بَه کَوُم *ba kawam*,† etc. (like the present).

Plur. 2. بَه کَوُو *ba kawú*, etc. (ditto.)

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* It is another peculiarity of this verb that the short vowel *zabar* of the first syllable of the participle کړَي becomes *zer* in the feminine, and in the plural number. See note at the auxiliary verb کيدل *kedal.*

† In books frequently بَه کړَم *ba kaṛam*, etc.

2nd *Future.*

(I, etc. shall have, will have, done, or made.)

Sing. ما *má*, تا *tá*, هغه *hagha*, } Masc. کړَی به وِي *kaṛai ba wí.*
Fem. کِړِي به وِي *kiṛí ba wí.*

Plur. مُنګ *muṅg*, تاسُو *tású*, هغو *hagho*, } Masc. کِړِي به وِي *kiṛí ba wí.*
Fem. کِړِي به وِي *kiṛí ba wí.*

IMPERATIVE MOOD.

Singular.

2nd Pers. کوه *kawa*, (or که *ka*,) or (کړه *kaṛa*, or وکه *wǎka*, or وکړه *wǎkaṛa*, do, or make, thou.

Plural.

2nd Pers. کوئي *kawaí*, or کئي *kăí*, or کړئي *kaṛăí*, or وکئي *wǎkăí*, or وکړئي *wakaṛaí*, do, or make, ye.

SUBJUNCTIVE MOOD.

Present Tense.

(I, etc. may, might, or should make, or do.)

Sing. 1. کوَم *kawam*, or کَم *kam*, or کړَم *kaṛam*, or وکم *wakam*, or وکړَم *wakaṛam.*

2. کوي *kawe*, or کي *ke*, or کړَي *kaṛe*, or وکي *wake*, or وکړَي *wakaṛe.*

3. کوي *kawí*, or کي *kí*, or کړَي *kaṛí*, or وکي *wakí*, or وکړَي *wakaṛí.*

وكانّ مري ١٨ 36; ٦ 7.

There is a peculiar tense mood in Afghani, formed from the participle past of every verb, by lengthening the vowel a before the final ي ب ا ; Ex. وُيلَي ;

وُيلَاي

Present Tense:

Sing.	زَه وُيلَاي شَم	I can speak.	Plur: مُونږ وُيلَاي شُو
	ته وُيلَاي شي	thou canst speak.	تاسي وُيلَاي شي
	هَغَه وُيلَاي شي	he can speak.	دُوي وُيلَاي شي

Perfect.

Sing: ; مَا وُيلَاي شُو Plur. مُونږ وُيلَاي شُو.

Plur. 1. كوو *kawú*, or كو *kú*, or كَرَو *kaṛú*, or وكُو *wakú*, or وكَرَو *wakaṛú*.

2. كوئي *kawăí*, or كئي *kăí*, or كَرَئي *kaṛăí*, or وكئي *wakăí*, or وكَرَئي *wakaṛaí*.

3. كوي *kawí*, or كي *kí*, or كَرَي *kaṛí*, or وكي *wakí*, or وكَرَي *wakaṛí*.

Pluperfect.

(I, etc. would have, should have, done, or made.

Sing. ما *má*, تا *tá*, هغه *hagha*, } Masc. وُه به كَرَي *káṛai ba wu*. Fem. وَه به كِرَي *kiṛí ba wa*.

Plur. مُنگ *mung*, تاسُو *tású*, هغو *hagho*, } Masc. وُو به كِرَي *kiṛí ba wú*. Fem. وي به كِرَي *kiṛí ba we*.

CONDITIONAL MOOD.

Present Tense.

(If I, etc. should do or make.)

Sing 1. كَوَم كه *ka kawam*, or كَم *kam*, or وكَم *wakam*, or كَرَم *kaṛam*, or وكَرَم *wakaṛam*, (like the present subjunctive.)

Plur. 1. كُو كه *ka kawú*, etc. etc. (ditto.)

Pluperfect.

(If I, etc. had done or made.)

Sing.	كه ما *ka má,*	Masc.	كړَي وَي *kaṛai wai.*
	كه تا *ka tá,*	Fem.	كِړِي وي *kiṛí wai.*
	كه هغه *ka hagha,*		
Plur.	كه مونږ *ka muṅg,*	Masc.	كړِي وِي *kirí wai.*
	كه تاسُو *ka tású,*	Fem.	كړِي وي *kiṛí wai.*
	كه هغو *ka hagho,*		

Participle. Masc. كړَي *karai,** Fem. كِړِي *kiṛí,* done, or made.

Gerund. كولَه *kawala,* the, or a, doing or making.

The passive voice of كول *kawal,* is formed by adding the tenses of كيدل *kedal,* to the participle كولَي *kawalai.* Thus, كولَي به شي *kawalai ba shí,* shall be made or done; كولَي شه *kawalai shu,* was made or done, etc. etc.

Formation of the Tenses.

104. The Infinitive Mood is to be regarded as the root of all verbs, and the study of the language is much facilitated by noting carefully the process by which the other tenses are obtained from it.

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* The following forms of the participle also occur: كولَي *kawalai,* which is used with the tenses of كيدل *kedal,* to form the passive voice, and كړَلَي *kaṛalai* of which كړَي *kaṛai* is an evident abbreviation.

لَہ آرویدُو after hearing; p. 20 Line 9.

105. Thus, the present tense of regular transitive verbs is formed from the infinitive by changing the final letter ل into م; as, وهلَ *wahal*, to beat; وهَم *waham*, I beat; خرصوَل *kharsawal*, to sell; خرسوَم *kharsawam*, I sell.

106. Again, the present tense of regular intransitive verbs is formed by changing the final يدل *edal* (or *ídal*) of the infinitive mood into يرم *egam*; as, كيدل *kedal*, to become; كيرم *kegam*, I am becoming; ويريدل *weredal*, to be afraid; ويريرم *werégam*, I am afraid.

107. The Imperfect tense of transitive verbs is the same (in the masculine) as the infinitive mood, and the feminine is formed from the masculine by the same rule as that given at Article 18, for forming a feminine noun from a masculine noun ending in a consonant, namely, by adding ه *a*; as, وهَل *wahal*, was beating (masc.); وهلَه *wahala*, was beating (fem.) It is not unusual to find the final ل of this tense discarded *in the singular number*, and its place taken by ه (the *háé mukhtafí* of Arabic and Persian grammarians) which in the masculine is sounded as *pesh* (*u*) and in the feminine as *zabar* (*a*). Under this process وهل *wahal*, was beating (masc.) becomes وهُ *wahu*, and وهلَه *wahala*, was beating (fem.) becomes وهَه *waha*. The same tense of intransitive or neuter verbs is formed (1st person) by adding اَم *am*, to the infinitive;

thus, ویرِیدل *weredal*, to be afraid; ویریدلم *weredalam*, I was being afraid. The ل being again rejected, but in this case in both singular and plural, the contracted form which is in general use is obtained. Thus, ویریدلم *were-dalam*, ویریدم *weredam*, I was being afraid.

108. The Perfect Indefinite Tense of transitive verbs is formed from the infinitive by prefixing the syllable وَ *wa*,* to it,—as, وَهَل *wahal*, to beat; وهل و *wawahal*, I, etc. beat (masc.) The feminine is formed in the same way as that of the Imperfect tense, (Art. 107). The terminal ل is frequently discarded in the singular of this tense as of the Imperfect, and its place taken by ه with the sound of *u* or *a* in the masculine and feminine respectively:—thus, وهَل *wawahal*, beat, (masc.) becomes وهُه *wawahu*;† وهلَه *wawahala*, beat, (fem.) becomes وهَه *wawaha*.†

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* From the sound which the initial syllable of the Pooshtoo Perfect tense sometimes bears, viz. that of the short or long *u*, it would be more consonant to existing notions of orthography to write it اُ or او: but whichever of the three sounds it bears in pronunciation *wa*, *u*, or *ú*, (and it bears all three) it is written in the best Pooshtoo manuscripts with the simple وَ or وه, which is equivalent in the Roman character to *wa*.

† In some verbs the ل of the infinitive is simply discarded instead of being changed into ه. Thus, آخستل *ákhastal* to take, becomes in the masculine of the Perfect indefinite واخست *wákhast*.

109. The Participle of both active and neuter verbs is obtained by adding اَي to the Infinitive, as وهَل *wahal*, وهلَاي *wahalaí*. In words of three or more syllables the ل is often discarded to form the participle and اِي added to the *penultimate* syllable of the Infinitive. Thus, آخستل *ákhastal*, to take, participle آخستي *ákhastai*, taken.

110. The Perfect Definite, Pluperfect, and second or doubtful future are all formed by adding the present, past, and future tenses respectively of يم *yam*, I am, to the Participle.

111. The future is the same as the present tense but is always known by the presence of the sign بـ *ba*, and *generally*, like the Indefinite Perfect, takes وَ *wa* before its initial letter, The sign بـ *ba*, may either precede or follow the future. Thus, بـ وهَم *ba wawaham*, I will, or shall beat, may be written also وهمبَـ *wawaham ba*.

112. The Imperative Mood, in its strict sense, is necessarily confined to the second person: but following the example of many grammars the imperative form of the other persons has been shewn in the Paradigms. The Imperative Mood in the second person singular is derived from the Present Indicative by substituting ـَ for the final م and prefixing وَ́ to the initial letter. In the

second person plural, as well as in the first and third persons of both numbers, the prefix ;, alone distinguishes it from the Present Indicative.*

113. The formation of the tenses of the subjunctive and conditional moods requires no additional illustration.

114. The use and signification of the various moods and tenses in Pooshtoo correspond very nearly with the use and signification of the same moods and tenses in English. A few points of difference, however, and some peculiarities of the language, require to be noticed.

115. 1st. *The Present Tense.* There is no distinct present definite tense in Pooshtoo, probably because the language is wanting in a present participle. The context determines whether, for instance وَهَم *waham*, shall mean—"I beat," or "I am beating."†

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* All verbs do not however assume the prefix وَ in the imperative mood, or assume it or not at the option of the speaker. Thus, بوزه *boza*, take away, not وبوزه *waboza*; پريږده *pregda*, let go, not وپريږده *wapregda*. Again, گوره *gora*, and وگوره *wagora*, are used indiscriminately as the imperative of ليدل *lídal*, to see, (Art. 149,) and the same of other verbs.

† This is perhaps stated too generally, because many intransitive verbs *have* both a present, and a present definite tense. For instance پاڅيدل *pásedal*, to get up: present definite, پاڅيگم *pásegam*, I am getting up: present indefinite, پاڅم *pásam*, I get up.

† The same holds also good respecting the Aoriss; e. g.

هَر ثَوَاب چِيز بَه رَاغِي every answer, that came,

also with the Serj: چِيرِي خَيْرَات بَه كَرْ he gave alms after it.

116. The Present Tense is largely made use of in Pooshtoo, as in other oriental languages, in narratives and descriptions where the English idiom would lead us to expect the Perfect; and in like manner the Perfect Tenses (definite and indefinite) are often used where the English language employs the Pluperfect. In other words, the *Dramatic* style is generally employed instead of the *Narrative*, and the narrator represents by-gone occurrences as if they were then passing before him, and in the very words of the *dramatis personæ*. Thus, "I saw that the horse *was* lame," ما ولیدہ چہ آس گُڈ دي *má walídu chi ás guḍ dai:* "The man said he would not go with me," سړي وويل چہ ستا سرہ بہ نہ لاړشم *saṛí wawel chi stá sara ba na laṛshum:* "I asked the man why he had beaten the boy," لہ سړي نہ ما پُښتنہ وکړہ چہ هلَک دي وَلي ووُهِ *la saṛí na má pukhtana wakaṛa, chi halak ḍe wale wawahu?*

117. 2nd. *The Imperfect Tense.* This tense often occurs with the prefix بہ *ba*, like the Future, in which case it implies a *habit*, and bears a sense equivalent to the "would" of the English imperfect. Thus, هغہ بہ ما ځخہ کیناستُہ او بہ چلَم څښلُه او بہ داسي خبري کولِي *hagha ba má sakha kenástu, áo ba chilam skhalu, áo ba dáse khabare kawale*, he would sit by me, and smoke, and talk thus.

118. The Imperfect Tense is sometimes used to express the *intention* of doing, or the being about to do or suffer any thing. Thus, ما چټي لِكلَه ليكن نه مي شوه لِكلي *má chiṭí likala, lekin na me shwa likalai*, I was about to write a letter (or intended to write) but was unable.

119. 3rd. ***The Perfect Indefinite.*** The abbreviated forms of the first and second Personal Pronouns, مي *me*, and دي *de*, (or, as often written, مِ and دِ) are frequently introduced between the initial وُ of this tense and the remainder of the word. Thus, وه مي وهُه *wa me wahu*, I struck: وجُه دي وَ *wa de waju*, did you kill? The particle of negation نه *na*, is frequently interpolated in the same way between the initial and succeeding syllables of this tense. Thus, وه نه وهُه *wa-na-wahu*, did not beat.

120. Some irregular verbs do not take the prefix وُ in this (and other) tenses. In such cases مي *me*, دي *de*, and نه *na* are frequently interpolated between the first syllable, whatever it be, of this tense, and the succeeding ones. Thus, كي مي بُنه *ke me khu*, I placed, from كيښول *kekhawal*, to place: راغَي يا رانه غَي *rághai, yá rá na ghai?* did he come or not?

121. ***The Perfect Definite, etc.*** In this tense as well as in the Pluperfect and 2nd Future, it is common for the above form of the first and second Personal Pronouns, or the participle of negation, or both, to be inter-

polated between the Participle and the Auxiliary. Thus, لیدلَي مي دَي *lídalai me dai*, I have seen : لیدلي مي نه وُه *lídalai me na wu*, I had not seen : لیدلي مي به وي *lídalai me ba wí*, I have probably seen, etc. etc.

122. *The Future.* The sign of the future tense به *ba*, generally precedes, but sometimes follows that tense : It is sometimes interpolated between the initial ، and the succeeding syllable, or, if the initial ، is wanting, between the first and second syllables of the tense. Examples, وهمبه ، *wa waham-ba*, I will beat : وه به غواړم *wa-ba-ghwáṛam*, I will ask for : رابه تي *rá-ba-shí*, he will come.

123. *The Infinitive Mood.* The use of this mood, in its strict sense, is rare, and that form of the verb generally denotes a mere verbal noun. All such forms of expression as "tell him to go," "advise him to come," resolve themselves in Pooshtoo into present subjunctives. Thus, حُکم ورکه چه لاړِشي *hukm warka chi láṛ shí*, order him that he go, etc.

124. *The Subjunctive Mood.* The tenses of this mood, as we should expect from the name, are generally found in the concluding portion of a sentence where they are subordinate to and consequent upon the Indicative or declaratory form of the verb with which the sentence

commenced. The Present Subjunctive when thus used is invariably preceded by the conjunction چه *chi.*

125. The Present Subjunctive is however sometimes found at the beginning of a sentence, or even stands alone in it, as in the following examples: دَي څه وِي *dai sa wí?* what is this? or, as we should say, what may this be? دَي نر وي يا ښځه وي *dai nar wí yá khiza wí,* Is this a male or a female? asked doubtfully.

126. *The Pluperfect Subjunctive*—occurs either as the response to the Pluperfect tense Conditional, or at the beginning of a sentence, as in the following example: وهلَي مي به وُه ليکن *wahalai me ba wu, lekin,* etc. I would have beaten, but etc. etc.

127. *The Participle.* There is only one Participle in Pooshtoo, the Past, as وهلَي *wahalai* "beaten." There is no present participle "beating," and no past indefinite participle "having beaten," so useful in Oordoo as dispensing with the constant use of the Conjunction "and;" such sentences as, "eat your dinner, and put on your clothes, and come," etc. etc. must be translated literally into Pooshtoo, and the several portions of the sentence joined by the Conjunction او *áo,* or و *o,* and as in English.

128. The ability or power of doing a thing is

with the subjunctive, prohibitive or negative, if he signifies an exhortation or command, is generally used

د, just with the same sense, as ب in persian with the subjunctive:

وَدِ وَهي he shall beat; negatively: وَدِ نَه وَهي he shall not beat; دُوْي دِ وَكُوري they shall (or may) see; دُوْي دِ نه كُوْر they shall not see;

If this particle is written دي (dē) it includes at the same time the pronoun ي, just as خَرِي; وَدِي he shall beat him or them; وَدِي نَه وَهي he shall not beat him or them.

It is however to be noticed, that د is also often written ډ, and which often causes confusion; e. g. in a Ghazel from the poet Fatha Ali;

نِيلي خَال دِي لَه عَاشِقْ مَرَه وَر نَشِي

The black (blue) mole shall not be angry with the lover.

expressed by adding the tenses of the verb شل *shal*, to be able, to the Participle. Thus تلَي شي *tlai she?* art thou able to walk? تلَي نه شَم *tlai na sham*, I am unable to walk; گرزيدلي نه شُم *girzedilai na shum*, I was unable to turn round; دا کار ماکولَي نه شه *dá kár má kawalai na shu*, I was unable to do this work.

129. The reader is referred to the Vocabulary for information as to the *government* of verbs. In this place it will be sufficient to notice generally, that active or transitive verbs in Pooshtoo mostly govern the accusative case, as in English:—that causal verbs, and verbs of giving, showing, etc. generally govern two cases, the accusative and dative:—that the neuter verbs راتلل *rátilal*, to come; رسيدل *rasedal*, to arrive; ښکاريدل *khkáredal*, to appear; and the active verbs وايل *wáyal*, when it signifies to *call*, and ليدل *ledal*, when it signifies to *look at*, govern the dative:—and that verbs of fear, caution, and ablation, require the ablative case. The reader will find in the Vocabulary an example of the construction and government of all adjectives and verbs where either is in any way peculiar.

Chapter VI.

OF INDECLINABLE WORDS.

1. *Adverbs.*

130. The following list comprises most, if not all, of what may be called the simple, or primitive, adverbs of the language.

وِس *os*, now.

نِن *nan*, to-day.

پرون *parún*, yesterday.

صبا or صباح *sabá* or *sabáh*, to-morrow.

زر | ژر *zar*, quickly.

رو *ro*, or وړو *wro*, slowly.

(بيا *biyá*, again: then.)

هَاله *hála*, then.

کله *kala?* when?

تِل *til*, always.

ولي *wale*, why? but.

(داسي) *dá se*, thus, in this way.

هس *has*, هسي *hase*, thus, in that way.

زکه *zika*, on this account, therefore.

دَلته *dalta*, دَلي *dalē*, here, hither.

هَلته *halta*, هوري *húre*, there, thither.

قاغُنْدِ نَه يَم غُنْد like, alike, ثُو so long as, I am not like you.

هَلَه at that time, then.

ثُه لرَه why? for what?

هُونْبرَه Adv. So much, this much.

بُويَه It is necessary, it behoves.

بِصَس in this manner.

Kand. ثُكَه On this account, ثُكَه سَا : on this account.
also: وُسْكَه;

نَالَه وَت Adv. There;

131. The following are some of the methods by which Adverbs are formed from the other parts of speech:

1st. Substantives with a Preposition; as, په ورځ *pa wraz*, by day; په جلتئي *pa jaltáí*, quickly. 2nd. Adjectives with a Preposition; as, په پټ *pa puṭ*, secretly; په څرګند *pa sargand*, openly. 3rd. Primitive Adverbs with a Preposition; as, کله پورې *kala pore?* how long? په وړو *pa wro*, slowly. 4th. Adjectives without undergoing any change; as, خه *kha*, well; ډیر *ḍer*, very. 5th. Adjective Pronouns with Substantives; as, هر ورځ *har wraz*, always, daily; یو ځل *yo zal*, once: and these again may be associated with a Preposition; as, له کُم وقت نه *la kum waqt na*, since. 6th. Adjective Pronouns with a primitive Adverb; as, بُل صباح *bul sabáh*, the day after tomorrow.

2. *Prepositions.*

132. The following are the Prepositions (if it be not a misnomer so to call a part of speech which oftener follows than precedes its substantive) in ordinary use, arranged according to the cases which they govern.

1. Prepositions governing the Genitive case:—

چاپیره *châpéra*, around.

په مخ *pa mukh*, in front.

مخامخ *mukhá mukh*, opposite.

پشا *pa ṣhá*, behind.

سِوا *sẓwá*, except, with the exception of.

دپارہ *dapára*, for the sake of, because of.

دپاسہ *dapása*, upon, on the top of.

برابر *barábar*, even with.

لاندې *lánde*, below, under.

دننہ *dánana*, inside of, within.

غُندې *ghunde* or غوندې *ghúnde*, like.

2. Preposition governing the Dative case :—

نزدې or نژدې *nizde or nízhde*, near.

3. Prepositions governing the Ablative case :—

پس *pas*, after, posterior to.

بهر *bahar*, out side of.

بې *be*, without, except.

4. Prepositions governing the Genitive *and* Ablative cases.

سرہ *sara*, along with.

وړاندې *wṛánde*, or دوړاندې *da-wṛánde*, before.

ورسته *wrusta*, or دورسته *da-wrusta*, after.

5. The following prepositions require simply the inflected case of the noun :—

(څخہ *sakha*, by the side of, from the side of.)

د وزیرانو څخه from the wazirs; Gul. p. 162

د خپل نفس د خیریت د پاره On account of the well being of his soul.

باندې above, upon; څخه from;
کوز below; لاندې below (under) this.
غنډ mist any thing so as to bring it up. خما یار غنډ Khushhal Khan, p. 77.

زه تا ته نیژدې / ورسم I come near to thee.
ورته to thee; ورڅخه to him, near him.

قې جنمه two feather; پنځه syn. Rav. Gr. p. 27.

له تدبیره نه کیږي

پې له هښو Gul. p. 154. پې د هښه وزیر Gul. p. 167.
without the capacity of a good wezir.

په ښیو سره in giving a sign.

په often precedes also سره, without altering the meaning.
په دعا سره with prayer.
په شا in the back; backwards.
په ژړا دحق with God, before God. Gul. p. 155.
دروستو خمور Gul. p. 184.

خان څخه with himself; Gul. p. 175.

پرې (پرته) (پرې) in it; on it.

پورته above. په ګل چوپړ as in Rog., Gr. p. 53.

پملا پوړ the Sahib. ته صاحب پوړ ولاړ شه come to (or near)

لړه ; ما لړه on account of:

پښتانه لړه

پورت above; کښته Kshata, below.

وت near, to; وصغه وت په ورکه give to him,

تر up to, until چوډې, as: تر اپنه Rev. Gr. p. 50
Up to the liver.

Some nouns which end in a silent consonant add ې- when preceded by په, as: په ښکه on honor. R. Gr. p. 126. په غوږ R. Gr. p. 122.

په سره اور کښې to the red fire. Rev. Gr. p. 55. په توره تیاره R. Gr. p. 62.
" " th dark darkness.

په پښتانه کښې amongst the Afghans: Rev. R. B. p. 14. په ټله په راتله R. G. p. 73.

په خونه in the room. Rev. Gr. p. 37. په دا لار on this road. Rev. Gr. p. 47.

If په is placed before a fem. noun ending in ې, the termination of the noun is never changed, as: په ښې لوبې in little hunger. Rev. Gram. p. 26.

په ناله ; په شپه in the night. په ویره in fear; په مینه Rev. Gr. p. 26.
همیشه اوسه په غوږ ته حکیم Gul. p. 162: be always in listening to the wise one.

Likewise with nouns ending in ې, being masculine, as:
روح له تن په وتلو شه Gul. 163. the spirit departed from the body.
په بې انصافۍ مشهور وه Gul. p. 163. he was famous by his injustice
(انصافۍ obs. rare بې انصافي).

په تنګسه in distress, Rev. Gr. p. 23.
خپې plu. of خپه sing.
په چا a one. Rev. Gr. 27.
په سل ډنګ Rev. Gr. p. 27.
په دا ویلو R. Rud. B. p. 84.
په قول مرغان Rev. Gr. 28.
په دا کارونو R. Rud. B. p. 84.
په ډوه ډنګ Rev. Gr. 27.

په *pa*,* with, according to, on, etc.

په باندې *pa-bánde*, or پرباندې *par* (or *pra*) *bánde*, upon, etc.

په کښې or په کې *pa-kshe*, or *pa-ke*, in.

په پسې *pa-pase*, in pursuit of.

تر پورې *tar-pore*, up to, as far as.

The construction of the four last prepositions requires that the noun, in the inflected case, if susceptible of inflexion, should be introduced between the initial and terminal portion of the preposition: e. g. په ماباندې *pa má bánde*, upon me; تر دریاب پورې *tar daryáb pore*, as far as the river; په هغه پسې *pa hagha pase*, in pursuit of him, etc. etc.

133. The Prepositions may be used adverbially, as in English, Persian, etc. Thus, په کې کیده *pa-ke keda*, put (it) in دَې نه باندې په *pa-bande na dai*, it is not above. زه و یارچه سره خپل غمونه شمار کړو *za, o yár, chi sara khpul ghamúna shumár karú*, if I and my beloved should reckon up our griefs *together*, etc. etc.

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* This is the most useful preposition in the language. With the gerund of the verb it forms a Paulo-post-futurum tense. Thus, نمر په پریوتة دي *nmar pa prewatu dai*, the sun is about to set; شفق په وړکیده دي *shafaq pa warakedu dai*, the twilight is about to disappear, etc. etc.

3. *Conjunctions.*

134. The following are the Conjunctions in most common use:

کہ *ka*, if, whether.

لیکن *lekin*, but.

ولي *wale*, but; why?

څو پوري *so pore*, or تر څو پوري *tar so pore*, so long as, until.

چې *chi*, that, for, as.

او *áo*, or و *o*, and.

یا *yá*, either.

هم *ham*, or *hum*, also, even.

هاله *hála*, then.

لکه *laka*, as, like.

4. *Interjections.*

135. Besides the Interjection اي *ai*, which denotes the Vocative case, the following may be enumerated:

خُدائي دِمَه کَه *Khudá'e di ma ka*, God forbid.

بیدار شه *baidár sha!* have a care!

لرې شه *láre sha!* begone!

هرګوره *hargora!* look ye!

خُدائي زدَه *Khudá'e zda*, or خدائي خبر *Khudá'e khabar!* God knows!

And the two following which the Pooshtoo shares in common with Persian, Hindoostanee, etc.

شاباش *shábásh*, or شاواش *sháwásh!* Bravo!

توبه *tauba!* fie! strange! etc. etc.

كَهْ When;

لَا Adv. yet; as yet.

خُوْدْ certainly; without doubt; Le. 32. at the bottom.

Chapter VII.

OF DERIVATIVE AND COMPOUND WORDS.

The Pooshtoo longuage abounds in derivative and compound words which have passed into it from the Arabic, Persian, etc. For the derivation and formation of such verbs reference must be made to the Grammars of those languages. The following remarks have refer- ence merely to the purely Pooshtoo methods of deriving and compounding words.

1. *Of Substantives.*

136. Substantives denoting an agent or performer, are derived from active verbs by substituting اُنکي *unkai*, اُونکي *únkai*, or اُوني *únai*, for the final ل of the Infinitive. Thus, کَول *kawal*, to do, کونکي *kawunkai*, a doer : وَجل *wajal*, (wasal وزل) to kill, وجونکي *wajúnkai*, a killer : تلل *tilal*, to go, تلونَي *tlúnai*, a goer : etc.

137. This class of substantives may be formed in the same way if the verb be in compound with a substantive or adjective. Thus, لار ښيونکَي *lár-khayúnkai*, a shower

of the road, or guide, from لار *lár*, a road, and بنيل *khayal*, to show : پيدا کونکَي *paida-kawunkai*, a Creator, from the Persian adjective پيدا *paidá*, and کوَل *kawal*, to make.

138. *Diminutives* are sometimes formed for the names of animals by the addition of وزَي *úṛai*. Thus, گدَ *gaḍ*, a male sheep, گدُوزَي *gaḍúṛai*, a lamb, چِرگ *chirg*, a cock, چرگوزَي *chirgúṛai* a chicken :* The termination گئي *gaí*, or کئي *kaí*, is sometimes employed to denote the diminutive of inanimate things; as, تبر *tabar*, an axe, تبرگئي *tabargaí*, a small axe : چاړه *chaṛu*, a knife, چړُکئي *chaṛukaí*, a small knife.

139. An Abstract Noun may be formed from any adjective by adding to it the termination والہ *wála*. Thus, پلَن *plan*, broad, پلَنواله *planwála*, breadth : شُوم *shúm*, stingy, شُومواله *shúmwála*, stinginess. An abstract noun may also be formed from an adjective or substantive by adding the termination توب *tob*. Thus, سخي *sakhí*, liberal, سخيتوب *sakhítob*, liberality : سړَي *saṛai*, a man, سړيتوب *saṛítob*, humanity, or human nature : ليوني *lewanaí*, mad, ليونتوب *lewantob*, madness. Abstract Persian and Hindoostanee nouns ending in ي *marúf, (í)* are liberally made use of in Pooshtoo,—generally, however, with a slight difference of pronunciation, the last

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* منگك *mangak*, a rat, منگكوړَي *mangakúṛai*, a mouse, etc. etc.

letter bearing the slightly elongated sound described at a former page (see 2nd Declension of Adjectives.) Thus, نیکي *nekaí*, virtue: بدي *badaí*, vice: etc. etc.

2. *Of Adjectives.*

140. Adjectives denoting possession, etc. are formed by adding the termination جن *jan*, or ژن *zhan*, to a substantive; as, غمجن *ghamjan*, possessed of grief, afflicted, from غم *gham*, grief: کبرجن *kibrjan*, possessed of pride, proud, from کبر *kibr*, pride: دروغجن *daroghjan*, or دروغژن *daroghzhan*, a liar, from دروغ *darogh*, a lie.

141. What are called technically gentile, patronymic, and relative adjectives are not common in pure Pooshtoo, the genitive case of the noun being generally used instead of them. Thus, دپیښور سړي *da Pekhaur* (Peshawur) *saṛai*, a man of Pekhaur, a Peshawuree: دکلي سړي *da kilí saṛai*, a man of the village, a villager. The patronymic adjective does however occasionally occur, and is formed by adding اَي *ai*, وال *wál*, etc. to the name of the country, etc. Thus, باجوړي *Bajorai*, a man of Bajore: بونیروال *Bonerwál*, a man of Boner, etc. etc.

3. *Of Verbs.*

142. The commonest class of derivative verbs in Pooshtoo consists of verbs derived from adjectives. The derivation is effected by adding the termination اوَل

*awal,** to adjectives ending with a consonant for an active, and يدل *edal,*† for a neuter. Thus, ډَك *ḍak,* full, ډَكوَل *ḍakawal,* to fill: ډَكيدل *ḍakedal,* to be filled. If the adjective ends in ء *a,* or a diphthong, the verb formed from it is rather a compound than a derivative verb, and is obtained by adding كَول *kawal,* to the adjective for an active, and كيدل *kedal,* for a neuter verb. Thus, ستړي كول *stiṛai-kawal,* to tire: اُوده كيدل *úda-kedal,* to be asleep: خپه كول *khapa-kawal,* to vex.

143. A few active verbs, the Infinitive of which ends in اَل *al,* become causals by changing اَل *al,* into اول *awal.* Thus, څښل *ṣkhal,* to drink, becomes څښول *skhawal,* to cause to drink: خوړل *khural,* to eat, becomes خوړول *khurawal,* to cause to eat. By a corresponding change the active verb آورېدل *áwaredal,* to hear, furnishes the causal آورول *áwarawal,* to cause to hear.

144. Compound verbs are formed either, as seen above, by uniting a verb and an adjective, or by uniting a verb and a substantive, or, more rarely, by uniting a verb and an adverb. The verb commonly used for this purpose is كَول *kawal,* to do or make, but other verbs are sometimes employed; as, وَهل *wahal,* to beat; وَيل *wayal,* to say; وركَول *warkawal,* to give, etc. etc. Examples:—

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* Which is clearly كول *kawal,* without the initial letter.

† Which is clearly كيدل *kedal,* without the initial letter.

It seems also that after هر ڤوک every one, د is used in connexion with the verb, if it is the subjunctive (imperat. optat.) mood: Ex. هر ڤوک دِراسي every one may (or shall) come;
هر ڤوک وَاي every one says.

لرې کول *lare-kawal*, to remove, (literally, to make distant :) پورې کول *pore-kawal*, to shut or close : سبق وائل *sabq-wáyal*, to say or repeat a lesson : حُکم ور کول *hukm-warkawal*, to give an order : ستن وهل *stan-wahal*, to prick, etc. etc. This is the suitable place too to notice the altered signification which may be given to a verb according as the several monosyllabic particles را *rá*, در *dar*, or ور *war*, are prefixed to it.

The first of these always indicates that the action of the verb to which it is prefixed is *towards the speaker :* the second در *dar*, that it is towards the second person, *you :* the third, ور *war*, that it is away from the speaker, and towards the third person, *him*. Thus, راکه *rá-ka*, (*infin.* راکول *rákawal,*) give me : خداي عقل در کړيدی *Khudá'e aql dar-karai dai*, God has given *you* understanding : حُکم ي ورکه *hukm e warku*, gave him an order : راغو ختل *rághokhtal*, to send for (to one's self) : راتلل *rátlal*, to *come* (lit. to go towards) : راوتل *ráwatal*, to *come* out *to* (the speaker).

145. The letters و and ي are much employed in Pooshtoo in a way that may cause the learner some embarrassment. They are frequently added to words simply for the sake of euphony, and to make a sentence sound more easy and flowing.* In poetry the use of

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* The reader must not confound this use of the lettter ي with that of the same letter in Persian, in which language it *restricts to unity* any noun to which it is appended.

these letters serves often to prop the measure and to preserve the rhythm of the verse. Thus, چراغ ي راغوخت *chirágh* E *ráwaghokht*, sent for a light: په قيامت به ي *pa qiyámat bá* E *mukh tor wí*, his face shall be مخ تور وي black in the judgment: په مسند ي دعوىٰ کاندي *pa masnad* E *dạwá kándí* lays claim to the throne: هغه کارچه و هرچا وته مشکل دي هغه کار واړه و دَي وته اسان دي *hagha kár chi* O *har chá wata mushkil dai, hagha kár wáṛa* O *de wata ásán dai*, those works which are difficult to every one else are all easy to him (God): تر وبه څه وائي و چاته *tar* O *ba sa wá'e wa chá ta*, what and to whom wilt thou speak?

The meaningless monosyllable لا *lá*, is used in much the same way as the letters و and ي, namely, as an expletive, or as a prop to rhythm and measure. Thus, اِي رحمانه ولي نه مري لا پخوا *E Rahmána! wale na maṛe* LA′ *pakhwá?* Oh Rahmaun! why dost thou not die first? لا به زر تر زره خوارشي LA′ *ba zar tar zarah khwár shí*, will be poor to the thousandth degree.

146. The names by which the twelve months of the year are distinguished by the Eastern Affghans are very nearly like those of the Hindoo Calendar. They are as follows:—

1.	مګر *magar*,	ژمه *zhimma*, winter.
2.	پو *po*,	
3.	ما *má*,	

4.	پَگنړ *paganṛ*,	} سپرلَي *sparlai*, or spring.
5.	چيتر *chetar*,	
6.	وِساك *wisák*,	
7.	جيټ *jeṭ*,	} اورَي *orai*, or summer.
8.	هاړ *háṛ*,	
9.	پشَکال *pashakál*,*	
10.	بادْرو *bádro*,	} مُنَي *munai*, or autumn.
11.	اسُو *asoo*,	
12.	کَتَک *katak*,	

In some parts of Affghanistan, however, the months are known by altogether different appellations, as follows: 1. وړومبي خور *wṛúmbaí khor*, (the first sister.) 2. دويمه خور *doyama khor*, (the second sister). 3. دريمه خور *dreyama khor*, (the third sister.) 4. څلورمه خور *tsalorma khor*, (the fourth sister.) 5. خدای میاشت *Khudá'e miyásht*, (the month of God.) 6. برات *barát*, or شب برات *shabbarát*. 7. روژه *rozha*, (the fast.) 8. وړکي اَختر *wúṛúkai Akhtar*, (the little Akhtar) 9. میانه *miyána*, (intermediate.) 10. لوئي اَختر *lo'e Akhtar*, (the great Akhtar.) 11. حسن حُسَيْن *Hasan Hasen*. 12. سفر *safar*, (the journey.)

147. The names of the days of the week are as follows: 1. خالي *Khálí*, or Saturday: 2. اِتبار *Itbár*, Sunday: 3. پير *Pír*, Monday: 4. سه شنبه *Si-shamba*, Tuesday: 5. چار شنبه *Chár-shamba*, Wednesday: 5. پَنج شنبه *Panj-shamba*, Thursday: جُمعه *Juma*, Friday.

* Called also ساوَنړ *sáwaṅṛ*.

148. When neighbours visit neighbours at their houses the master of the house salutes his visitor thus: هرکَله راشِي *har kala ráshe!* May you ever come! The visitor answers, هرکله اوسِي *har kala ose!* May you ever remain! (to receive me), or درشه نیکي *dar sha nekí!* good befall you! or خدائي دِمَل شه *Khudá'e di mal sha!* God be with you!

149. When a person returns to his home from a journey, he is saluted by his friends thus: په خیر راغلي *Pa khair rághle?* Have you come happily? to which he replies په خیر اوسي *Pa khair ose!* May you remain happily! or, مه خواریگي *ma khwárege!* May you not be poor! The first speaker then enquires, جوړ ئي *joṛ ye?* Are you well? خوشال ئي *khushál ye?* Are you happy? etc. etc., to which the other replies شکر الحمد اله ته جوړ ئي *shukr Alhamdul lillah! ta joṛ ye?* etc. etc.

150. Travellers meeting on the road use the ordinary Mahommedan salutation of سلام علیکم *salám alaikum!* and the answer علیکم سلام *alaikum salám!*

151. If a person be engaged in any laborious work, such as digging, ploughing, etc., or return to his home, or that of a friend, after being engaged in any household duty, etc. etc. the appropriate salutation which he receives from passers-by, or from the people of the house

is سترَي مه شي *staṛai ma she!* May you not be tired! to which the answer is مه خواريگي *ma khwárege!* May you never be poor! if the parties are equal in age, position in life, etc.: or, لوئي شي *lo'e she!* May you become great! if the first speaker be inferior in age, etc.: or, ايمان دِ روزي شه *I'mán di rozí sha!* May the Faith be your daily bread! or, خدائي دِمَل شه *Khudá'e di mal /sha!/* God be with you! etc. etc.

152. It may however be well to remark that the foregoing salutations are perhaps subject to some slight variation in different localities.

TABLE OF IRREGULAR VERBS.

Infinitive Mood.	Meaning.	Present Tense.	Imperative Mood.	Perfect Indefinite.	Perfect Definite.
Á'ghustal	to put on	Á'ghundam	Wághunda	Má wághust	Á'ghustai me dai.
Á'khastal or Á'ghishtal	to take	Á'khlam	Wákhla	Má wákhast, or Má wághisht	Á'khastai me dai, or Á'ghishtai me dai.
Á'lwatal	to fly	Á'luzam	Wáluza, or Wal[wuza	Wálwatam	Á'lwatalai yam.
Á'ratal	to open	Á'rzanam	Wárzana	Má wáratu	Á'ratalai me dai.
Á'waredal	to hear	Á'waram [wam	Wáwara	Má wáwaredu	Á'waredalai me dai.
Botal, or Byawul	to take away	Bozam, or Bya-	Boza, or Byawa	Má bot	Botalai me dai, or Byawalai me dai.
Ghakhtal	to twist	Gharam	Waghara	Má waghakhtu	Ghakhtalai me dai.
Ghokhtal	to ask for	Ghwáram	Waghwára	Má waghokht	Ghokhtalai me dai.
Girzedal	to turn round	Girzam	Girza, or Wagirza	Wagirzedam*	Girzedalai yam.
Jaṛal	to weep	Já'ram	Wajára	Má wajaṛal	Má jaṛalí dí.
Kandal [Ikhawal	to dig	Kanam [dam	Wakana	Má wakandu	Kandalai me dai.
Kekhawal, or	to place	Kedam, or Keg-	Keda, or Kegda	Má kekhu	I'khai me dai.
Kenástal	to sit	Kenam	Kena	Kenástam	(Not in use.)
Khandal	to laugh	Khándam	Wakhánda	Má wa khandu*	Khandalai me dai.
Khatal	to ascend	Khezham	Wakhezha	Wakhatam	Khatalai yam.
Kátal, or Lídal	to see	Goram	Wagora	Má wakát, or Má walídu	Kátalai me dai, or Lídalai me dai.
Lústal	to read	Lwalam	Lwala	Má walústu	Lústalai me dai.
Mundal	to get	Mumam	Muma	Má wamundu	Mundalai me dai.
Muṛal	to die	Muram	Muṛ sha	Muṛ shum	Muṛ shiwai yam.
Nghakhtal	to fold up	Nghá'ram	Wanghára	Má wanghakhtu	Nghakhtalai me dai.

Nghaṛal, or Nghaṛdal	to swallow	Ngharam, or Nghaṛam	Wanghara, or Wanghaṛa	Má wanghaṛu, or wanghaṛdu	Nghaṛalai me dai, or Nghaṛdalai me dai.
Níwal	to seize	Nisam	Wanisa	Má waníwu	Níwalai me dai.
Nkhatal	to be entangled.	Nkhalam	Wankhala	Nkhatam	Nkhatalai yam.
Odal	to weave	Ovam	Wawuva	Má wawudu	Odalai me dai.
Osedal	to dwell	Osam	Osa	Osedam	Osedalai yam.
Pásedal	to rise	Pásam	Pása	Pásedam	Pasedalai yam.
Pejandal, or Pezhandal	to recognize	Pejanam, or Pezhanam	Wapejana, or Wapezhana	Má wapejandu, or Má wapezhandu	Pejandalai me dai, or Pezhandalai me dai.
Pohedal, v. n.	to understand	Pohegam	Wapohega, or Pohe-sha	Wapohedam, or Pohe-shum	Pohe shawai yam.
Pránatal	to open	Pránazam	Pránza	Má pránatu	Pránatalai me dai.
Prebástal, or Prayastál	to throw down	Prebásam	Pre bása	Má prebást, or Má prayast	Prebástalai me dai, or Prayastalai me dai.
Prekawal	to cut	Prekawam	Pre kaṛa, or Prekawa, or Preka	Má preku	Prekaṛai me dai.
Prekhawal	to abandon	Predam, or Pregdam	Preda, or Pregda	Má prekhu	Prekhai me dai.
Prewatal	to fall	Prewazam	Prewaza	Prewatam	Prewatalai yam.
Rákhkal	to pull	Rákágam	Rákága	Má rákhku	Rákhkalai me dai.
Rátilal	to come	Rázam	Ráza, or Rásha	Singular. 1. Rághlam. 2. Rághle. 3. (masc.) Rághai: (fem.) Rághla. Plural. 1. Rághlu. 2. Rághla'í. 3. (masc.) Raghal: (fem.) Rághle.	Rághlai yam.

* The reader mnst note that "to weep" and "to laugh" take the instrumental construction in the past tenses, like Active Verbs.

TABLE OF IRREGULAR VERBS.

Infinitive Mood.	Meaning.	Present Tense.	Imperative Mood.	Perfect Indefinite.	Perfect Definite.
Raudal	to suck	Rawam	Warawa	Má waraud	Raudalai me dai.
Ráwaṛal	to bring (a thing requiring to be carried)	Ráwaṛam	Ráwaṛa	Má ráwaṛa rēwarel.	Ráwaṛai me dai.
Ráwastal	do. (a thing that can walk)	Ráwalam	Ráwala	Má ráwast	Ráwastai me dai.
Rebdal, or Raudal	to reap	Rebam	Wareba	Má warebda, or Má waráuda	Rebdalai me dai, or Raudalai me dai.
Regdedal	to tremble	Regdam	Waregda	Waregdedam	Regdedalai yam.
Rghakhtal	to roll, or wallow	Rghaṛam	Warghaṛa	Warghakhtam	Rghakhtalai yam.
Sásedal	to drip	Sásam	Sása	Sásedam	Sásedalai yam.
Samlástal	to lie at full length	Samlam	Samla	Samlástam	(Wanting.)
Swal	to burn	Swazam	Waswaza, or [Waswa	Waswam	Sawai yam.
Tikhtedal	to flee	Tikhtam	Watikhta	Wátikhtam	Tikhtedalai yam.
Tilal	to go	Zam	Za	Láṛum, or Láṛshum	Tilai yam.
Ubástal, or Westal	to take out	Ubásam	Ubása	Má wubástu, or Má westu	Ubástalai me dai, or Westalai me dai.
Uṛal, or Oṛal	to take away (a thing that requires to be carried)	Uṛam, or Oṛam	Yosa	Má yowaṛ	Uṛai me dai, or Oṛai me dai.

Wajal, or Wazhal	to kill	Wejnam, or Wezhnam	Wawejna, or Wawezhna	Má wawaju, or Má wawazhu	Wajalai me dai, or Wazhalai me dai.
Watal	to go out	Wuzam	Wuza	Wawatalam	Watalai yam.
Wishtal	to shoot, or kill with a gun or bow	Wulam	Wula	Má wawisht	Wishtalai me dai.
Zghaledal	to run	Zghalam	Wazghala	Wazghalam	Zghaledalai yam.

FAMILIAR SENTENCES.

Who are you? Ta ṣok ye?
What is your name? Stá núm ṣa dai?
I am an Affghan. Za Pukhtún yam.
I have come from Cabul. La Kábul na rághlai yam.
On what business have you come? Pa ṣa kár rághlai ye?
I have come to be married. Pa wáda rághlai yam.
Have you not been married up to this time? Tar osa pore wáda na de dai kaṛai?
No. Na me dai kaṛai.
I was married, but my wife is dead. Wáda me kaṛai wu: Ṭabar me maṛa shwa.
Is your father alive? Plár de Yawandai dai?
My father and mother are both dead. Plár mor me dwáṛa mṛa dí.
Have you any brothers? Wṛúna de ishta?
I have one brother. Yo wror me ishta.
Who reigns in Cabul? Pa Kábul ke hákamí ṣok kawí?
What do you say? I do not understand. Ta ṣa wáye? na yam pohe shawai.
This is what I say: who reigns at Cabul? Dáse wá yam: Pa Kábul ke sok nást dai?
Dost Mahomud Khán reigns. Dost Mahomud Khán nást dai.
Are the people happy? Khalq khushál dai?
Why should they not be happy? he gives every man his rights.
Wale khushál na wí? Har chá ta haqq rasawí.
Don't be alarmed. Khapa kega ma.
Don't be afraid of me. La má ma werega.
Why are you angry? Pa sa swaze?
What do you call this? Dá ṣa bole? *or* Dí ta sa wáye?

This is called a cloak. Dá "chogha" welaí shí.
Where is it made? Pa kum záe ke joṛegí?
In Cabul. Pa Kábul ke.
What is the price of this? Da dí ša baiạ da?
Twenty rupees. Shil rupaiye.
You want a large price. Ḍera baiạ ghwáṛe.
I won't take less. Kam na ákhlú.
Look to your own interests: I will give you fifteen rupees.
Khpul súd ziyán ta gora: Pinzalas rupaiye ba-darkawú.
What else have you? Nor sa mál lare?
I have some woollen pieces. Tánúna me ishta.
Show them me. Ráta khkára ka.
What do you sell them at? Pa ša baiạ kharsawe?
Have you any fruit? Mewa de ishta?
I have apples. Maṅṛe me ishta.
Enough: I have no need of any thing else. Pas: nor me hes pakár nishta.
Light a lamp. Díwa bala kaṛa.
Put out the lamp. Díwa maṛa káṛa.
Who has beaten you? Ta chá wahalai ye?
A man has beaten me. Yo sarí wahalai yam.
With what did he beat you? Pa sa wawahale?
He beat me with a stick. Pa lawaṛ wawahalam.
You probably abused him, and therefore he beat you. Tá sa kanzal ba war kaṛai wí: zika wawahe.
I said nothing. Hes na m'úwel.
Go to to the Doctor and get some physic. Doctor Sáhib la láṛ sha, sa dárú waghwáṛa.
How shall I go? I can't walk. Saranga ba zú? pa khpo tlai na sham.
You tell a lie: you can walk. Darogh wáye: pa khpo tlai she.
I speak the truth: I am helpless: I cannot walk. Rishtiyá wáyam: láchár yam: na sham tlai.
With whom do you read? Ta chá sakha lwale?
A Mullah instructs me. Yo Mullá má lwalawí.
Where does the Mullah live? Hagha Mullá charta osí?

He lives in the city. Pa khahr ke osí.
Is he a learned man? Dáná saṛai dai?
Very: he is an old man and versed in every science. Ḍer: spíngírai dai, áo pa har yo ilm pokh.
Is this water sweet or brackish? Dá oba khwage dí ka tarkhe dí.
It is sweet: will you drink? Khwage di: skhe ba?
At this moment I am not thirsty. Pa dí sáat tigai na yam.
Show me the road, my man. Halaka! lála lár wakhaya.
That is the road: mind you do not miss it. Lár hagha dai: paidár sha chi her a de na shí.
How many coss is Peshawur from here? Pekhaur la dí záe na soh kroha dai?
Please God! it is ten coss. Inshállah! Las kroha ba wí.
Waken me at early morning. Pa lo'e sahar má víkh ka.
I intend to go to Cabul. Zamá da Kábul níyat dai.
What will you do there? Halta ba sa ke?
I will see my family, then return. Kor ba wagorú, biyá ba ráshú.
How long is it since you left your country? Sumra mudda kegí chi ta lakhpal watan na ráwatalai ye?
I do not know: it is a long time. Khabar na yam: ḍer waqt dai.
Where did you spend the night? Shpa de cherta tera kaṛa?
At the mosque. Pa Jamáạt bánde.
Is Cabul a cold country? Kábul yakh watan dai?
It is a very cold country: snow even falls sometimes. Ḍer yakh watan dai: kala kala wáwre ham prewuzí.
I have heard that the heat is great at Jellalabad. Auredalai me dai chi pa Jellálabád ke garmaí ḍera da.
True. Rishtiyá dai.
A cold wind is blowing to-day. Nan yakh bád álúzí.
Look up: don't look down. Porta gora: khkata ma gora, or, Kúz ma gora.
Stand straight: don't move. Sam udarega: khozega ma.
Sit up: stand up. Pása, kena: pása, udarega.

This lad is short, and weakly: he will quickly tire. Dá halak landḍ dai, kamzor dai: staṛai ba zar shí.

How many men have you enlisted? So saṛí de níwalí dí? (lit. caught.)

Twenty men—all of one place. Shil saṛí, ṭol da yo zá'e.

Are they all related? Ṭol pakhpulo ke ạzízán dí?

If you had then given me the order, I would have gone in pursuit of him, I would not have quitted him. Ka tású hagha waqt hukm rákaṛai wai za pa hagha pase tilai ba wum, má ba na wu prekhai.

Run, seize him, bring him. Pa munda lár sha, wanisa, ráwala.

Sit here until I return. Dí záe nást osa tar so pore chi za wa na girzam.

If I had known this, I would have told you before. Ka dá khabara má ta mạlúma wai, má ba wṛánde táta welai wu.

What is that object which appears so white? Hagha sa dai, chi dáse spín khkára kegí?

I could not do this deed: if I could have done it, I would have done it. Dá kár má kawalai na shu: ka má kawalai shawai wai, má ba kaṛai wu.

Specimen of Pooshtoo Manuscript.

The following is offered as a specimen of Pooshtoo manuscript. It forms the 61st Chapter or Section *(báb)* of the *Rasheed-ool-Bayán*.

باب يوشپتم په بيان دهغه چه

روژه خوروي

هر سړي که روژه خوروي په قيامت بيې مخ تور وي
څنګدن به په ده ګران وي پر به ويره دايمان وي
تنګ تاريك په ده ګور وي کور په ده باند به اور وي
سوال جواب به په ده سخت وي کار به سخت ددي کم بخت وي
مصاحب به دشيطان وي هر ګوره ډير په ارمان وي
چه له قبر به دي پاڅي زوي وينې به ترڅاڅي
مخ به هس دده تور وي چه په تور کي تور سکور وي
پر په قهر درب ووړي شرمنده ښکت کوړي
هس بوي به زني څينه چه کند کي به شرموينه
خلاص به نه وي له هيبت دقيامت له مصيبت
په کرزونو بيې سر که په وهل بيې اوتر که
هم ولاړ به په غارمه وي هيڅ سايه به باند نه وي
له کرمي به يشيزي په خولو کي به ډوبيږي
ولږه تنده په بر زور شي په ژړا به دده کور شي
په صراط چه به کذر نه دا کذر به په حذر که
څاى په څاى به حجابونه ور ته شي لک تور غرونه

تاریکي به باند وشي هر کور سخت به په ده شي
څای پخای به وربلیږي پریږدو ته به جوړ یږي
خو آخر به زني پر یوزي ددوزخ په اور کیووزي
کرفتار به په عذاب شي درست صورت بي کباب شي
هر ساعت به عذابیږي هیڅ ساعت به نه خلاصیږي
که هرڅو که ارمانونه که هر څو که فریادونه
دغه حال به دده وینه څو پر قهر درب وینه
که بیا دي پر مهربان شي هاله خلاص به دده څان شي
خبردار اوسه دیندارہ په روژو تراویح یارہ
و بندکي وته تیار شه له کل بدون ویزار شه
چه له دعذاب خلاص ش وڅپل رب ته خاص الخاص ش

(THE ABOVE IN THE ROMAN CHARACTER.)

Báb yo-shpatam pa bayán da hagha chi rozhakhor wí.

Har saṛai ka rozha-khor wí, Pa qiyámat ba-e* mukh tor wí.
Zankaḍan ba pa da† gírán wi, Pra‡ ba wera da ímán wí.
Tang tárík ba pa da gor wí, Gor pa da bánde ba or wí.
Suwál jawáb ba pa da sakht wí, Kár ba sakt da dí kambakht wí.
Musáhib ba da shaitán wí, Hargora! ḍer pa armán wí.

---

* *Ba-e.* The *é* is superfluous, and merely added to *ba*, the sign of the future tense, for the rhythm.

† *Da.* This affords an instance of the careless way in which the long and short vowels are interchanged in Pooshtoo MSS. We should have expected *Dá;* see the note to Art. 85.

‡ *Pra*, or *Par;* this is an example of a preposition used adverbially: or it may be explained by supposing that the noun which it should govern (*dá*, i. e. rozha-khor) has been omitted.

Chi la qabr ba dai pásí,
Mukh ba has da da tor wí,
Par ba qahr da Rabb worí,
Has bú'í ba zane† zí na,‡
Khulás ba nawí la haibat,
Pa gurzúno ba-e sar ka,
Ham walár ba pa gharma wí,
La garmaí ba yashegí,
Wluga tanda ba pra zor shí,
Pa sirát chi ba guzar ka,
Záe pa záe ba hijábúna,
Táríkí ba bánde¶ washí,
Záe pa záe ba warblegí,
Kho ákhir ba zane prewazí,
Giriftár ba pa azáb shí,

Ziwe wíne ba tar* sásí.
Chi pa torgaí tor skor wí.
Sharminda khkata gorí.
Chi gandagaí ba sharmawí na.‡
Da qiyámat la musíbat.
Pa wahal ba-e autar ka.
Hes saya ba bánde§ na wí.
Pa khwalo ke ba ḍúbegí.
Pa zhaṛá ba da da kor shí.
Dá guzar ba pa hazar ka.
War ta‖ shí lak tor gháróna.
Hargor* sakht ba pa da shí.
Prewato ta ba joregí.
Da dozakh pa or kewazí.
Darist súrat ba-e kabáb shí.

---

* *Tar:* "to," "up to," another preposition used adverbially, or without the noun it should govern. The idea which the words at first sight convey, seems to be that "matter and blood will drip *to*, i. e. upon him:" but as the impression intended to be conveyed, seems rather that the corpse of the fast-breaker will, at the resurrection, exude matter and blood, I prefer to understand *zmuka*, the ground, after *tar*, and to construe the passage thus: "matter and blood will drip (from him) to the ground.

† *Zane*, from him. Vide Gram. at the 3rd personal pronoun.

‡ *Zí na—sharmaví na.* The *na* is not to be confounded with the negative particle: it is altogether extraneous to the sense, and is simply added to *zí* and *sharmaví* to complete the verse.

§ *Bánde.* In the MS. the reader will observe that instead of the long vowel ي the د of this word has the short vowel, *zer* subscribed. This interchange of long and short vowels is of repeated occurrence in all Pooshtoo MSS.

‖ *War ta.* See Grammar at the 3rd personal pronoun.

¶ *Bánde*, written in the MS. *Bánd*, the terminal vowel being, this time, altogether omitted!

* *Hargor:* generally written *Hargora;* the terminal vowel again omitted by the copyist.

Har sá'at ba ázábegí,
Ka har so ka armánúna,
Dagha háll ba da da wí na,*
Ka biyá dai† pra mihrbán shí,
Khabardár osa, díndára,
Wa bandagí wata taiyár sha,
Chi la da azáb khulás she,§
Hes sá'at ba na khulásegí;

Ka har so ka faryádúna.
So pra qahr da Rabb wí na.*
Hála khulás ba da da zán shí.
Pa rozho taraweh yára.
La kull badúno‡ wezár sha.
O khpul Rabb ta kháss-ul-kháss
she.§

Translation.

The sixty-first chapter, in relation of him who is a neglecter of fasts.

Every man, if he be a neglecter of fasts, In the judgment his face shall be black.

The death-struggle shall be hard upon this (man): Upon (him) shall be dread of the Faith.

Narrow (and) black shall be upon this (man) the grave, The tomb upon this (man) shall be fire.

The examination shall be strict upon this (man), The treatment of this wretch shall be harsh.

The companion he shall be of the Devil, Look ye! he shall be greatly in grief!

When he shall get up from the grave, Matter (and) blood shall exude from him.

The face of this (man) shall be so black, As in blackness is charcoal black.

Upon (him) shall the wrath of God rain; Ashamed, he shall look down.

Such a stink shall go from him, That it shall put stink (itself) to shame.

---

* *Wína—wína.* See a preceding note. These *nas* are not to be mistaken for the negative particle.

† *Dai*, i. e. *Rubb.*

‡ *Badúno:* written in the MS. *Badún*, the terminal vowel being again omitted altogether by the copyist.

§ *She:* the terminal vowel again omitted.

He shall not be free from the fear, From the affliction of the Judgment.
With clubs he shall be beaten, He shall be made mad with blows.
He shall stand too in the sunshine, No shade shall be on him.
With the heat he shall be boiled, In perspiration he shall be drowned.
Hunger (and) thirst shall oppress him, In weeping shall be this man's house.
On the way as he shall pass, This passing he shall make with fear.
In every place veiled objects shall become to him like black mountains.
Darkness shall be upon (him), Look ye! it shall be hard upon him.
In every place he shall stumble, He shall be near to falling.
But at last he shall fall, He shall enter into the fire of hell.
A prisoner he shall be in torment, His whole form shall become roasted.
Every moment he shall be tormented, Not for a moment shall he obtain release,
However many lamentations he make, However many complaints he make.
This shall be the state of these, Who fall under the anger of God.
If hereafter he (God) be compassionate on (them), Then shall the bodies of these be set free.
Live on the look out for, O faithful friend, fasts and ceremonies.
And be ready for the service (of God), Be apart from all wickedness.
That thou mayest escape torment, And be purest of the pure to thy God.

Irregular verbs.

Infinitive.	Imperative.	Present Tense.	Future	Aorist.	Perfect.	Part. pres.

آخبِسْتَل

To lift up.

آزمایونکی	ما آزمایلی دی	ما وه آزمایه	وی آزمایمر	آزمایمر	وآزمایه	آزمایل
						To try, to prove.

Infinitive.	Imperative.	Present Tense.	Future.	Aorist.	Perfect.	Partp. pres.	Partp. part.

ب

Infinitive	Imperative	Pres. Tense.	Future.	Aoriss.	Perfect.	Pluperf.	Past part.

Infinitive	Imperative	Pres. Tense.	Future.	Aorist.	Perfect.	Pluperf. Tense.	Perf. Part.

بل کرڑي	بلوڤکي	ما بل کرڑي حـَ ي	ما بل کيَ	بل بي کـَمْ	زه بلوَم	بل کـَه ; بل ي کـه	caus. بلوَل to light; to fire

Infinitive.	Imperative.	Present.	Future.	Aorist.	Perfect.	Part. pres.	Part. past.
پُتیدَل To be concealed.							
پرَانتَل to open.							
پرِیشوُل to give up; to Discontinue.	پَرِیزَدَہ	زِی پَرِیزَدَم	پَرِی بِی زَدَم	مَا پَرِیبُو	مَا پَرِیبِی دِی	پَرِی نُبوُنکی	پَرِی بِیبِی

Infinitive.	Imperative.	Pres. Tense.	Future.	Aorist.	Perfect.	Part. pres.	Part. p. pf.

Definitive.	Imperative.	Pres. Tense.	Future.	Aorist.	Perfect.	Past. Pres.	Past. Aor.

Definitive.	Imperative.	Pres. Tense.	Future.	Aorist.	Perfect.	Part. pres.	Part. perf.

Infinitive.	Imperfect.	Pres. Tense.	Future.	Aorist.	Perfect.	Past. Pres.	Past. Perf.

Infinitive.	Imperative.	Pres. Tens.	Future.	Aorist.	Perfect.	Part. pr.	Part. pf.

Infinitive.	Imperative.	Pres. Tense.	Future.	Aorist.	Perfect.	Part. pr.	Part. pf.

Infinitive.	Imperative	Pres. Tense.	Future.	Aorist.	Perfect.	Part. pr.	Part. pf.

Infinitive.	Imperative.	Pres. Tense.	Future.	Aorist.	Perfect.	Part. pr.	Part. pf.

Infinitive.	Imperative.	Pres. Tense.	Future.	Aorist.	Perfect.	Past. pres.	Past. pst.

Infinitive.	Imperative.	Pres. Tenses.	Future.	Aorist.	Perfect.	Perf. pres.	Plup. pret.

Infinitive.	Imperative.	Pres. Tense.	Future.	Aorist.	Perfect.	Part. pr.	Part. pf.

Infinitive.	Imperative.	Pres. Tense.	Future.	Aorist.	Perfect.	Part. pr.	Part. pf.

Infinitive.	Imperative.	Pres. Tense.	Future.	Aorist.	Perfect.	Part. pr.	Part. pf.

Infinitive.	Imperative.	Pres. Tense.	Future.	Aorist.	Perfect.	Part. pr.	Part. pft.

Infinitive.	Imperative.	Pres. Tense.	Future.	Aorist.	Perfect.	Part. pres.	Part. pst.

Infinitive.	Imperative.	Pres. Tense.	Future.	Aorist.	Perfect.	Pluperfect.	Past pres.

Infinitive.	Imperative.	Pres. Tense.	Future.	Aorist.	Perfect.	Part. pr.	Part. pf.

Infinitive.	Imperative.	Pres. Tens.	Future.	Aorist.	Perfect.	Part. pr.	Part. pst.

Infinitive.	Imperative.	Pres. Tense.	Future.	Aorist.	Perfect.	Pert. per.	Pert. fut.

Infinitive.	Imperat.	Pret. Tense.	Future.	Aorist.	Perfect.	Part. pres.	Part. pst.

Infinitive.	Imperative.	Pres. Tense.	Future.	Aorist.	Perfect.	Part. pr.	Part. pst.

Infinitive.	Imperative.	Pres. Tense.	Future.	Aorist.	Perfect.	Part. pres.	Part. pass.

Infinitive.	Imperative.	Pres. Tense.	Future.	Aorist.	Perfect.	Part. pres.	Part. pass.

Infinitives.	Imperative.	Pres. Tense.	Future.	Aorist.	Perfect.	Part. pres.	Part. pass.

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Vaughan, John L.

A Grammar and Vocabulary of the Pooshtoo Language (as spoken in the Trans-Indus Territories under British Rule, etc. etc.) Durchschossen, mit einigen handschriftl. Zusätzen Trumpp's

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